





A
P R I E S T
TO THE
Temple.
OR, THE
Country Parson
HIS
C H A R A C T E R,
AND
Rule of Holy Life.

*By Mr. Geo. Herbert, Orator of the
University of Cambridge.*

The Third Impression.

L O N D O N,
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in St. Paul's Church-yard. 1675.

A
P R I E S T
TO THE

Temple

OF THE
County of Devon

CHAPLAIN

Rule of the

By the Hon. the Lord Bishop of Exeter

The Tenth

LONDON
Printed by J. B. L. at the
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T H E
Author

To the
R E A D E R.

BEing desirous
(through the
mercies of God)
to please Him , for
whom I am , and live,
and who giveth me my
Desires and Performan-
ces ; and considering
with my self, That the
way to please Him, is to

A 3 feed

feed my Flock diligently and faithfully, since our Saviour hath made that the argument of a Pastor's love, I have resolved to set down the Form and Character of a true Pastor, that I may have a Mark to aim at: which also I will set as high as I can, since he shoots higher that threatens the Moon, than he that aims at a Tree. Not that I think, if a man do not all which is here

here exprest, he presently sins, and displeases God, but that it is a good strife to go as far as we can in pleasing of him, who hath done so much for us. The Lord prosper the intention to my self, and others, who may not despise my poor labours, but add to those points, which I have observed, until the Book grow to a *Compleat Pastoral*.

1632.


GEO. HERBERT.

been expelled, he pro-
fessing that and dis-
cussing the same in a
manner not unusual
as we are in plotting of
them, a whole day is
spent in the school
of religion, and to
only good effects who
may not be able to
see the light of the
truth, for which I
have observed, until the
book given to a com-
petent person.

1632.
Geo. Harcourt.

A

PREFACE
TO THE
CHRISTIAN READER;
Consisting of Six Paragraphs.

¶ I.  *My Design in this Preface to this Impression, is 3 First, to own that which I made to the First, that came forth, Anno Domini 1652. And to bless God for giving me, that Portion of ingenuitie, to imitate Ezra the Scribe, Nehemiah the Governor, and Daniel the Propbet, by giving God the Glorie of his Justice, in bringing upon us Those Evils which we then suffered: and that degree*

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of Courage, in That Day, when violence was at the Height, to tell the Instruments of Crueltie, the immediate Causes of those Evils; That God had also Rods in store for Them; and that from the Ruines of that Church they had pulled Down, an Heavy Stone would fall upon themselves, and Bruise them.

§.2. Secondly, To do a Piece of Right, an office of Justice to the Good man that was possessor of the Manuscript of this Book, and transmitted it freely to the Stationer who first printed it; meerly upon design to benefit the Clergie, and in them, the Church of England. He was Mr. Edmund Duncon Rector of Fryarn-Barnet in the County of Middlesex, Brother to Dr. Eleazar Duncon, and Mr. John Duncon, Two Very Learned and worthy persons, and Great Sufferers, who both died before the Miracle of our Happy Restauration: and were Happy in that they lived not to see
such

to the Reader.

such ostentation of Sin and ingratitude, as some since have made: As if they had been delivered from slavery under the Tyrant, that they might with more libertie yield themselves servants to Sin, under the Tyrannie of Satan.

§ 3. Thirdly, To tell some of my Thoughts for their Good, unto my younger Conforming Brethren, (as For mine Elder & Dignitaries; and our Fathers in God, I look upon them as Judges, how I demean myself in this matter.) I say, to tell them, First, what an Halcyonian Calm, a Blessed Time of Peace, This Church of England had for many years, above all the Churches in the world besides: (God grant that they may live to see the like:) At the very Apex of which Time, when The King, St. Charles of B. M. and the Good Archbishop of Canterbury (with others) were endeavouring to perfect the Clergie in Regularitie of Life, Uniformitie of

A Preface

of officiating, and all varieties of Learning; Then did Schism, Faction, and Jealousie, kindle that Fire, which destroyed both Church and State: and when they had done so, did cunningly cry out upon such, who laboured most to quench it, as if those very men had been the only or the chief Incendiaries. It is meet that the younger Clerks be Reminded of This: Because a Considerable number of them, who be now admitted into H. Orders, and inducted into Livings, were not born before The Troubles broke forth (which was about the year, 1638.) These men therefore shall do well to acquaint themselves with the most exact and impartial Histories of the last past forty years, wherein, there have been the strangest Revolutions that ever happened in England in such a space of time. This is requisite to enable them to teach the people of this Land (where all things are forgotten) what use they

to the Reader.

they ought to make, of Gods mercies before, of his judgments, in the Wars; and after them also; Of the great Plague in the year 1665. Of the Dutch War in the same year, and in the year 1672, &c. and of his contending by Fire with the Nation, when London (the Representative of the whole Kingdom) was burnt in the year 1666. And Secondly, To tell them, what he that has but half an eye may easily fore-see, That the effect of publishing this Book, will be in no Mediocrity. It will do either exceeding great Good to the Clergie, or exceeding much prejudice. Much Good; if it work so upon the Clergie, as effectually to perswade them to conform to that Holy Character delineated in the Book: Otherwise, it will produce much prejudice; by framing so perfect an Idea of a Curate of Souls, in the Minds of the Laytie; and by erecting such a great expectation
and

A Preface

and desire, That He, who takes Care of theirs, be exactly, such an One as this Book has described; that if herein they be frustrated, All will be sorry, some will murmur and rage, others will perhaps forsake their Parish-Church, if not the English: Deus avertat.

The portraiture of virtue in General display'd by Eloquence, is very Amiable. But Perfections proper to any of the Three Grand Vocations, (especially, that of the Clergie, Daily attendants on The Holy One) The more accurately their characters be insprinted in the minds of others, The more despicable do they render the Professors that want them. And The ordinary sort of people (which are the most) will wrest the defects of The man upon the Profession; and, at the next Remove, upon the best Accomplished Professors.

This Consideration gives me The Cue, to insert here a most passionate
Re-

to the Reader.

Request, which I tender to the younger Clergy, By the mercies of God, By the meekness and gentleness of Christ, (of whose Eternal Priesthood they have a share) and by the preciousness of their own, and others Souls committed to their charge, That they will seriously consider, whether my last conjecture be not more than probable : if they think it so, there will be less need to intreat them to fore-cast, or be-think themselves, what a stock of Learning and Prudence, the occasions of these Times (conference with Sectaries, and disputation with Papists) will require : what an Habit of Gravitie in Attire, and of Retiredness in Conversation, is necessary to make a Clergy-man exemplary to the loose and vain conversation of these days : what an admi degree of Virtue and Godliness it must be, that must withstand the incursion of Prophaneness in this Age. And there will not
be

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be so much need to beseech Them, to buy Fathers, Councils, and other good Classic Books; To mortifie the flesh, with Study, Fasting, and Prayer, and to do every thing becoming a Curate of Souls: using this Book, as a Looking Glass, to inform them what is decent.

S. 4. In this fourth Paragraph I intend an Address to our Non-Conforming Brethren; Both, to those that are out of Parochial Cures, and to those that having Benefices, Conform with duplicities of mind, and do as little as they can. I beg leave to tell Them (and desire them to believe that I do it in all sincere Humilitie and Charitie.)

First, That all the Clergie of mine Acquaintance, and I verily believe, All the Old Clergie of the Nation, as well as my poor self, and many of the Younger, do long to see our selves and our Younger Brethren conform to that Idea of a Clerk, which the Noble Holy Herbert hath pourtraied in this Book. Se-

to the Reader.

Secondly, That what dissimilitude is found in the Younger Clergie, is partly occasioned by that disturbance which the late Wars made in the Univerſities.

Thirdly, They therefore have the greatest Reason imaginable to come in with ſpeed, and joyn cordially in Helping to Repair thoſe Breaches in the Church (which they firſt made) at which, ſwarms of Se-
caries have entred in amongst us, and too many others have eloped out into the Church of Rome.

I do verily believe, that the beſt amongst them, would think it a rich Bleſſing to ſee both Church and State in ſuch condition as they were in before themſelves moved towards a Change. And if all the Presbyterians would firſt ſeriously reflect upon the iſſues of Their Attempts ; The Death of The King, The Beſt of Princes, Of the Archbiſhop of Canterbury, Of the Lords Strafford and Montroſs, Four perſons moſt

wor-

A Preface

worthy to live (as Josephus says of those Jews whom the Zealots slew in Jerusalem ;) and all the blood spilt , and treasure spent in the Wars :

Secondly, Upon the sudden total disappointment of their whole Design :

Thirdly, Upon the manifested falseness of that calumny cast upon the Good old Bishops, and Clergie, as if They meant to bring in Popery, (for the increase of which, the Presbyterians have given great opportunity, though they did not intend it :)

Fourthly, Upon the sad corruption of Manners, that broke in upon the Demolition of Government :

Fifthly, Upon the Apostacie from the Church, and violent inundation of Sects : *Not* thinking they should not Think it enough, to wipe their mouths, and wash their hands, and say, We meant well ; We intend-

to the Reader,

ed the Glory of God, &c. But
to bring forth fruits, meet for Pe-
nitents; That is, because they made
Havock of the Church, to labour
more abundantly, to repair it; and
to do this with speed; and in sin-
ceritie.

S. 5. This Fifth Paragraph, con-
tains a Friendly Prosopopeia or A-
postrophe to T. B. the Author of a
Book intituled, The Grounds and
occasions of the Contempt of the
Clergie: If the Author had subscri-
bed his name, I might perhaps have
said to him what I here write. Sir,
I am sorry that That wit of yours is
not under the conduct of more wis-
dom. You have Reproved divers
things worthy of Reproof; but in a
manner worthy to be Reproved:
i. e. Scoptick, Sarcastick, with wit
Satyrical; not with that Gravitie
wherewith such faults ought to be
Reproved: Like one puffed up,
and not like a Mourner.

You have rightly pitch't upon
Two

A Preface

Two Sluces that let into the Church
men not rightly qualified. 1. Pro-
miscuous Admission into the Uni-
versities. 2. Indiscriminate or
prapropere Ordinations; which
later is often but a Consequens of
the Former. For after Admissi-
on, and Twelve Terms; A De-
gree, and Letters Testimonial do
too usually Follow of Course. And
the Bishop will in Charitie Construe
the Subscription of Ten or Twelve
Presbyters in a College, Equiva-
lent to the Imposition of so many
Hands with Him in Ordination.
Except He do, as Bishop Wren L.
B. of Ely, used most carefully to
do; never accept a Testimonial,
Unless it did Certifie, That the
Subscribers thought the partie
qualified for Holy Orders.

I will suppose that you neither in-
tended to give that offence which
your Book has Given to divers E-
minent Grave and Learned men in
Both Universities; nor to yield
That

to the Reader.

That nutriment to prophaneness
which your Book hath done. For I
hear (by those that are sorry for
it) that at some things in your
Book were matter of Chat in Coffee-
houses at C. before it was Printed;
so now since it was Printed,
they be matter of pastime in To-
verns at L. where wit, and wine,
and prophaneness, sport themselves
in their own Deceivings: and
make the Faults of Gods Ministers
(for which, all that Fear God, do
grieve) The matter of unballowed
mirth. Sir, How could you write
that Discant Upon our B. Saviours
Words [Weep not for me---:]
without mingling your tears with
your Ink? Had you known the Au-
thor, you would have pitied Him:
He was a man of Great wit, mixed
with Excess: of a phansie extend-
ed to his Hurt. *Bartholomew*
- One of your Exceptions, i. e.
Povertie, is so far from being a
Ground of Contempt, that it is a
Cause

Cause of Commiseration and Honour; Ab Extra; ab Intra, of Comfort and Joy. Aristotle says, He is the best Artificer that can make the best use of that Leather that is given Him. That Minister that hath a poor Living, and yet lives ar well, and does as much good as is possible to be done by any one that hath no better, shall have praise both of God and man. I have not observed any one thing (be his other vice) that hath occasioned so much Contempt of the Clergie: as Unwillingness to take, or Keep, A poor Living.

[An Holy man in a Poor Living, is in a Kingdom: if there be a Kingdom of Heaven upon Earth: As I believe, I know, there is. It is a Thesis that I dare undertake to make Good against a Jesuit: Status inopis Parochi in Ecclesia Anglicana, et perfectionis Status ejusdem in Ecclesia Romana.

There be Two main occasions of
Con-

to the Reader.

Contempt which you take no notice of. The One External, and that is, ENVIE; A mighty Engine, which sometimes calls Hatred and instruments of Death: sometimes, Bolts of Storm, upon men. Laic sunt infensi Clericis, is a Proverb that holds in The many. It daily feeds, partly, upon the Patrimony of the Church, by God's wonderful Providence restored to the Clergie, and rescued from those that had Devoured it: (and I do here, in the name of my Brethren, acknowledge, that, for THAT MERCY, and the mean profits of it, we are all accountable to God and man:) partly, upon the Sedentary Lives of Church-men; because they do not make Tents as St. Paul did, nor hold the Plow, Thresh, or drive Trader as Themselves do, They Think them Idle persons.

The Other occasion omitted by you (which also affords nourishment to Envy) is The Affectation of Gallantrie, &c. But

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But your defect in assigning Real Grounds, is Recompensed with a great Excess of Instances in a long Legend of Clerks, *αι πολλοι κληρικοι*. Some of which were dead nigh Sixty years ago. I hope God has forgiven them: and I beseech Him to prevent the like in all that be alive. And I pray you consider what Reputation He is like to gain, That in a Church having 8, or 9000 Parishes, and perhaps as many Clerks, or more, shall make it his business, to ravel into Sixty years backward, (20 of which were a miserable Anarchie) and to collect the Imprudent Dicta of young and weak Preachers, to weed Their Books, and make a Composure, Loathsome to all Good men, delightful only to such as make a mock of Sin. Besides, You have imposed upon the Reader, by charging the Clergie of the Church of England, with those wild Notions which were delivered by

to the Reader.

by Fanaticks, qualified neither with Orders nor Arts. As for instance, (pag. 71. viz.) That the worm Jacob, is a thrifing worm, &c. It was delivered in Black-Fryers Church, London, in the year 1654. by a Fanatick Mechanick, who at that time was one of Col. Harrisons Regiment, one of the late King's Murderers: This is attested by a person of Qualitie, who then was an Ear-witness.

Sir, By this time I hope you are willing to consider, 1. Whether it had not been better to have thrown a Cover of Silence over all your Instances. I will tell you a sad inconvenience that comes from the meer Relation of the Abuses of H. Scripture, made, either by Prophane wit, or weak Folly. They do scandalize every pious Soul that Hears or Reads them. They infest the Memorie or Phansie, and (as the Fowls that came down upon Abram's Sacrifice) By presenting a

A Preface

themselves, trouble a mans mind whilst he is reading the Word of God, and should only attend to the pure meaning of the Spirit. Besides, one Relation begets another, and so on still they Engender, till Propphaneness become Tradition. And therefore wise men make a Conscience of making Rehearsal of witty Applications that wrong the Text.

2. Whether the Event have not over-reach't your Intent. The presence of your Book was, to shew the Occasions; your Book is become an Occasion of the Contempt of God's Ministers.

3. What service you have done, and what thanks you may expect from God, the Church, and State, if your Book shall (by Accident only) deter but one Ingenuous youth, one Hopeful Gentleman, one Noble man of good and great Endowments, from Entering into Holy Orders; the Expedient appointed by God for saving Souls.

But

to the Reader.

But blessed be God! who hath secured the Honour of the Function, from being disparaged by the misdemeanours of men that Officiate in it; or by the malignitie of such as observe their Failings, with design to revile them.

Though the vulgar, ordinarily do not, yet The Nobilitie and Gentry do distinguish and abstract the Errors of the man, from the Holy Calling, and not think their dear Relations degraded by Receiving H. Orders.

He that would see a Fair Catalogue of Ancient Nobles, who were Consecrated Bishops (well toward the primitive Times of Christianitie) let him Read the Epistle Dedicatorie of the R. Dr. Cave his Book, intituled Primitive Christianitie. And for our late and present Times, except of That which here followeth.

I have heard, that Henry the 8th. was by his Father designed to the Arch-Bishoprick of Cant. if his

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Brother, Prince Arthur, had lived, to succeed in the Crown.

Dr. Mountague, who was Bishop of Winchester (when I was young) was Uncle to the Lord Chamberlain that last died, or at least nigh of Kindred to his Father, who after he past thorough many Honourable Offices, died President of the King's most Honourable Privy-Council.

The old Earl of Westmorland did Dedicate one of his Sons to Gods Service in The Sanctuary: and he became a good Example of Gravitie and Pietie to those of that Calling: and, for any thing I know, is so till this day.

So did the old Lord Cameron, (Father to Ferdinando Lord Fairfax) a Son of His; who was first a Regular and Sober Fellow of Trinities College in Cambridge, and afterward Rector of Bohon-Percy in York-shire, where he was sequestred (we may well conclude)

for

to the Reader.

for his Good affection to God and the King, if his Brother or Nephew could not secure Him.

There was a Brother of the L. Gray's of Wark in Cambridge, in my Time, who was very Studious and Virtuous, and after that Entred into Holy Orders, and took a charge of Souls upon Him, and discharged it as became Him.

The R. Dr. Gray, Rector of Burbridge, in the Countie of Leicesters, was Earl of Kent, about the year of God 1640.

There be divers Persons of Noble Extraction, which have lately entered into Holie Orders, and are most worthily Dignified and promoted in this Church.

One is, The R. R. Dr. Henry Compton, now Lord Bishop of Oxon, Brother to The R. H. Earl of Northampton that now is, and Son to That on'tant Earl, who was slain in the high places of the Field, Fighting for his God and for his King, in the year 1643. The

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The R. Dr. Greenville, Brother
to the Right Honourable The Earl
of Bath, is another.

The R. R. Dr. Crew, Clerk of the
Closet to His Majestie, now the R.
R. Lord Bishop of Durham, and
Son to the R. H. Lord Crew, is
another.

The R. M. John North, late
Fellow of Jesus College, and pub-
lick Professor of the Greek Tongue,
in the Universitie of Cambridge,
and Præbendarie of Westminster,
Son to the R. H. the Lord North of
Cartledge, is another.

The R. Dr. Brereton, Son to the
late Lord Brereton of Brereton-
Green in Cheshire, is another.

My Hopes that there be more (I
pray God make them an Hundred
Times more) Noble worthy persons
entred into H. Orders, admonish
me, to beg pardon of all such whose
Names I have (not pretermitted,
but) omitted, only out of a meer
Negative ignorance, occasioned by
my private Condition. These

These noble Persons so excellently qualified with Virtues, Learning and Pietie, by bringing along with them into the Church, the Eminencie of their Birth also have cast a Lustre upon the Clergie, (as Greater Stars help to Brighten up their less-shining neighbours) and have advanced their Christian Priesthood to the height it was at, under the Law of Nature, when it was the hereditary Honour and prerogative of the First-born, of the chief Familie, to be the Priest of the most High God.

And surely These Noble persons have shew'd (and so will all the Nobilitie that follow them, shew) a Twofold Wisdom in their Choice of this Holy Function. For first, The Calling gives them better opportunities to get Heaven: And Secondly, It gives them Title to the Good things of the Earth (Reſto-ries, Donatives, Dignities) their portions in the Churches Patrimo-
a 4 nie,

A Preface

nie, which cannot missthem, being doubly so well qualified.

The Advantage of doing God Service, which Height of Birth gives to a Noble man or Gentleman, over what a Clerk of Lower Parentage hath, is very considerable. The truth taught by Them, is sooner believed; A Reproof bestow'd by Them, is better received: An example of Virtue shew'd by them, makes deeper impression, than the same coming from one of meaner Extraction would do. This observation I first made, in those Two great Lights of our Church, Dr. Fern Lord Bishop of Chester, who was a Knights Son; and Dr. Hammond, who was of an ancient Family. And the Reader will observe more in this Book, whose Author was a Person Nobly descended.

The wisdom of This Land confirms this Truth. Our Laws give that privilege to Higher Birth, which a man of meaner descent must stay,

stay, and Study, and perform divers Exercises for, by the space of Fourteen years. To be a Knights son, born in Wedlock, is as good a Qualification for some preferments, as to be a Batchelor in Divinitie.

The Example and Wisdom of these Noble Persons, will save me the labour of beseeching the other Nobilitie, and Gentry of this Kingdom;

1. To think the Priesthood a Function not unworthy of them, or their Relations. 2. To Look upon the Patrimoine of the Church, as a Good provision for their own dear Children. (As it is also for every Mothers Son of the Commonwealth that is duly qualified.) And,

3. Therefore, That it is not only an Impious thing, because Sacrilege; but also an Impoliticke deed, because destructive of the means of a mans own and his Childrens well being, to wish or desire, much more to consent to, or endeavour, the Taking away of

A Preface

Church-means devoted to God for the maintenance of such as attend his Service.

This Address to the Nobles, has not made me forget T. B. I mean to take my leave of Him in as friendly a manner as I begun: and the rather because He intimates a Wish, that some Augmentation of Means might be made to the poor Clergie. A thing that my Soul desireth! and more. I intend to endeavour it, when, and where-ever it lyes in my power. If I had 10000 Pounds, I would give 9000 of it to that use. A thing which the Cathedral Church of Worcester hath carefully done: and I know not any Cathedral that hath left it undone.

I know, a Prebendary of the Church of York, that refused 300 l. Fine for Renewing a Lease of an Impropriation: and chose rather to settle half the clear Profits of the Tithes for an Augmentation upon the Vicar. And another, of another Church,

to the Reader.

Church, that hath seild a Tithe that cost 350 Pound; with divers other Instances of this kind.

He may see, I have Complied with His Wish. I entreat Him to Condescend to an earnest Request of mine: That He would endeavour, if not to Augment the Means of the poor Clergie, yet to Recompence the Injurie His Book hath done Them.

S. 6. But all this while, do I not forget my self much? and the Reader more? I will conclude this Preface with a short Description of a Compleat Clergie-man.

He is a Son, like Samuel, begged of God by his devout Parents, before he was begotten by them; and dedicated to serve God in his Sanctuary before he was born: upon presupposal of Shape and temper of Body, of Abilities and Faculties of mind fit for that Service: and these allowed for such, by men of exquisite Judgment; Season'd in his Infancie,
at

A Preface, &c.

at Home, with Pietie; at School, with Arts; accomplished with Sciences with Degrees at the Universities; Prepared for Holy Orders by Prayer, and Reading (St. Chrysostom de Sacerdotio, St. Gregories Pastoral, and such other Books as Learned men shall direct.) Called by a Bishop, or excited by a Master of a College, or some Grave Divine to receive H. Orders. And when he is Entred, he governs himself by the Canons of the Church, and best Examples of the Age. In sum, He imitates the Author of The Temple, and of This Book, The Priest to the Temple, The Holy Mr. George Herbert. To whom, GOD assimilate The Clergie, and amongst Them,

The most unworthy,

Barnabas Oley.

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A Priest to the Temple:

OR

**The Countrey PARSON
his CHARACTER, &c.**

CHAP. I.

OF a PASTOR.

A PASTOR is the
Deputie of Christ, for
the reducing of Man to
the Obedience of God.
This definition is evi-
dent; and contains the direct steps
of Pastoral Dutie and Auctoritie.
For first, Man fell from God by
disobedience. Secondly, Christ
is the glorious instrument of God
for the revoking of Man. Third-
ly, Christ being not to continue on
earth, but after he had fulfilled the
B work

work of Reconciliation, to be received up Into heaven, he constituted Deputies in his place, and these are Priests. And therefore St. Paul in the beginning of his Epistles, professeth this: and in the first to the Colossians plainly avoucheth, that he *sits up that which is behind of the afflictions of Christ in his flesh, for his Bodie's sake, which is the Church.* Wherein is contained the compleat definition of a Minister. Out of this Charter of the Priesthood may be plainly gathered both the *Dignitie* thereof, and the *Dutie*: The *Dignitie*, in that a Priest may do that which Christ did, and by his authoritie, and as his Vicegerent. The *Dutie*, in that a Priest is to do that which Christ did, and after his manner, both for *Doctrin* and *Life*.

CHAP. II.

Their Diversities.

OF Pastors (intending mine own Nation only, and also therein setting aside the R. Reverend Prelates of the Church, to whom this discourse ariseth not) some live in the Universities, some in Noble houses, some in Parishes residing on their Cures. Of those that live in the Universities, some live there in office, whose rule is that of the Apostle; *Rom. 12. 6. Having gifts differing, according to the grace that is given to us, whether prophetic, let us prophetic according to the proportion of faith; or ministring, let us wait on our ministring; or he that teacheth, on teaching, &c. he that ruleth, let him do it with diligence, &c.* Some in a preparatory way, whose aim and labour must be not only to get

knowledge, but to subdue and mortifie all lusts and affections: and not to think, that when they have read the Fathers, or Schoolmen, a Minister is made; and the thing done. The greatest and hardest preparation is within: For, *Unto the ungodly, saith God, Why dost thou preach my Laws, and takest my Covenant in thy mouth? Psal. 50. 16.* Those that live in Noble Houses are called Chaplains, whose dutie and obligation being the same to the Houses they live in, as a Parsons to his Parish, in describing the one (which is indeed the bent of my Discourse) the other will be manifest. Let not Chaplains think themselves so free, as *many of them do*, and because they have different Names, think their Office different. Doubtless they are Parsons of the families they live in, and are entertained to that end, either by an open, or implicit Covenant. Before they are in Orders, they may be received for Companions,

ons, or discourfers; but after a man is once Minister, he cannot agree to come into any house, where he shall not exercise what he is, unless he forsake his plough, and look back. Wherefore they are not to be over-submissive, and base, but to keep up with the Lord and Lady of the house, and to preserve a boldness with them and all, even so far as reproof to their very face, when occasion calls, but seasonably and discreetly. They who do not thus, while they remember their earthly Lord, do much forget their heavenly; they wrong the Priesthood, neglect their dutie, and shall be so far from that which they seek with their over-submissiveness, and cringing, that they shall ever be despised. They who for the hope of promotion neglect any necessary admonition, for reproof, sell, (with Judas) their Lord and Master.

because Country people live hard-
 And first, scandalize his Parish.

CHAPTER III.

The Parson's Life.

THE Countrey Parson is exceeding exact in his Life, being holy, just, prudent, temperate, bold, grave in all his ways. And because the two highest points of Life, wherein a Christian is most seen, are Patience, and Mortification; Patience in regard of afflictions, Mortification in regard of lusts and affections, and the stupifying and deadening of all the clamorous powers of the soul, therefore he hath thoroughly studied these, that he may be an absolute Master and Commander of himself, for all the purposes which God hath ordained him. Yet in these points, he labours most in those things which are most apt to scandalize his Parish. And first, because Countrey people live hardly,

ly, and therefore as feeling their own
 sweat, and consequently knowing
 the price of money, are offended
 much with any, who by hard usage
 increase their travel, the Countrey
 Parson is very circumspect in avoi-
 ding all covetousness, neither being
 greedy to get, nor niggardly to
 keep, and not troubled to lose any
 worldly wealth; but in all his words
 and actions shewing, and disesteem-
 ing it, even to a wondering, that the
 world should so much value wealth,
 which in the day of wrath hath not
 one dram of comfort for us. Se-
 condly, because Luxury is a very
 visible sin, the Parson is very care-
 ful to avoid all the kinds thereof,
 but especially that of drinking, be-
 cause it is the most popular vice,
 into which if he come, he prostitutes
 himself both to shame, and sin, and
 by having fellowship, with the un-
 fruitful works of darkness, he disa-
 bleth himself of authority to reprove
 them. For sin make all equal, whom

they find together; and then *they are worst*, who ought to be best. Neither is it for the servant of Christ to haunt Inns, or Taverns, or Ale houses, *to the dishonour of his Person and Office*. The Parson doth not so, but orders his Life in such a fashion, that when death takes him, as the Jews and Judas did Christ, he may say as He did, *I sate daily with you teaching in the Temple*. Thirdly, because Countrey people (as indeed all honest men) do much esteem their word, it being the Life of buying, and selling, and dealing in the world; therefore *the Parson is very strict in keeping his word*, though it be to his own hinderance, as knowing, that if he be not so, he will quickly be discovered, and disregarded: neither will they believe him in the Pulpit, whom they cannot trust in his Conversation. As for oaths, and apparrell, *the* disorders thereof are also very manifest. The Parsons *yes* is *yea*, and *ay*,

may, may; and his apparrel plain,
but reverend, and clean, without
spots, or dust, or smell; the parity
of his mind breaking out, and dila-
ting it self even to his body, cloaths,
and habitation.

CHAP. IV.

The Parsons Knowledge.

THE Countrey Parson is full
of all knowledge. They say,
it is an ill Mason that refuseth any
stone: and there is no knowledge,
but, in a skilful hand, serves either
positively as it is, or else to illustrate
some other knowledge. He con-
descends even to the knowledge of
tillage, and pasturage, and makes
great use of them in teaching, be-
cause people by what they under-
stand, are best led to what they un-
derstand not. But the chief and
top of his knowledge consists in

The Book of Books, the storehouse and magazene of life and comfort, the Holy Scriptures. There he sucks, and lives. In the Scriptures he finds Four Things; Precepts for life, Doctrins for knowledge, Examples for illustration, and Promises for comfort: These he hath digested severally. But for the understanding of these; the means he useth are First, a holy Life, remembring what his Master saith, that if any do Gods will, he shall know of the Doctrin, Joh. 7. and assuring himself; that wicked men, however learned, do not know the Scriptures, because they feel them not, and because they are not understood but with the same Spirit that writ them. The second means is prayer, which if it be necessary even in temporal things, how much more in things of another world, where the well is deep, and we have nothing of our selves to draw with? Wherefore he ever begins the reading of the Scripture with

with some short inward ejaculati-
on, as, *Lord, open mine eyes, that I
may see the wondrous things of thy
Law, &c.* The *third* means is a dili-
gent Collation of Scripture with
Scripture. For all Truth being
consonant to it self, and all being
pen'd by one and the self-same Spi-
rit, it cannot be, but that an indu-
strious, and judicious comparing
of place with place, must be a sin-
gular help for the right understand-
ing of the Scriptures. To this may
be added the consideration of any
Text with the coherence thereof,
touching what goes before, and
what follows after, as also the scope
of the Holy Ghost. When the Apo-
stles would have called down fire
from Heaven, they were reprov'd,
as ignorant of what spirit they were.
For the Law required one thing, and
the Gospel another: yet as diverse,
not as repugnant: therefore the spi-
rit of both is to be considered, and
weighed. The *Fourth* means are
TAHO Com-

Commenters and Fathers, who have handled the places controverted, which the Parson by no means refuseth. As he doth not so study others, as to neglect the grace of God in himself, and what the Holy Spirit teacheth him; so doth he assure himself, that God in all ages hath had his Servants, to whom he hath revealed his Truth, as well as to him; and that as one Countrey doth not bear all things, that there may be a Commerce, so neither hath God opened, or will open all to one, that there may be a traffick in knowledge between the servants of God, for the planting both of love, and humilitie. Wherefore he hath one Comment at least upon every Book of Scripture, and ploughing with this, and his own meditations, he enters into the secrets of God treasured in the holy Scripture.

which all Divinities may easily be re-
duced. **CHAP. V.** It is different in
itself to choose any Method, than
The Parsons Accessory Know-
ledges.

THE Countrey Parson hath
read the Fathers also, and
the Schoolmen, and the later Wri-
ters, or a good proportion of all,
out of all which he hath compiled a
Book and Bodie of Divinitie,
which is the storehouse of his Ser-
mons, and which he preacheth all
his Life, but diversly clothed, il-
lustrated, and enlarged. For though
the world is full of such compo-
sures, yet every mans own is fittest,
readiest, and most savoury to him.
Besides, this being to be done in his
younger and preparatory times, it
is an honest joy ever after to look
upon his well spent hours. This
Bodie he made, by way of expound-
ing the Church Catechism, to
which

which all Divinitie may easily be reduced. For it being indifferent in it self to choose any Method, that is best to be chosen, of which there is likeliest to be most use. Now Catechizing being a work of singular, and admirable benefit to the Church of God, and a thing required under Canonical obedience, the expounding of our Catechism must needs be the most useful form. Yet hath the Parson, besides this laborious work, a slighter form of Catechizing, fitter for Countrey people; according as his audience is, so he useth one, or other; or sometimes both, if his audience be intermixed. He greatly esteems also of cases of conscience, wherein he is much versed. And indeed, herein is the greatest abilitie of a Parson to lead his People exactly in the ways of Truth, so that they neither decline to the right hand, nor to the left. Neither let any think this a slight thing. For every one hath not digested, when it

is a sin to take something for money lent, or when not; when it is a fault to discover anothers fault, or when not; *when the affections of the soul in desiring and procuring increase of means, or honour, be a sin of covetousness or ambition, and when not; when the appetites of the body in eating, drinking, sleep, and the pleasure that comes with sleep, be sins of gluttonie, drunkenness, sloath, lust, and when not, and so in many circumstances of actions.* Now if a shepherd know not which grasse will bane, and which not, how is he fit to be a shepherd? Wherefore the Parson hath thoroughly canvassed all the particulars of humane actions, at least all those which he observeth are most incident to his Parish.

CHAP.

CHAP. VI.

The Parson's Praying

THE COUNTRY Parson, when he is to read divine Services, composeth himself to all possible reverence; lifting up his heart and hands, and eyes, and using all other gestures which may express a hearty, and unfeigned devotion. This he doth, *First*, as being truly touched and amazed with the Majestie of God, before whom he then presents himself; yet not as himself alone, but as presenting with himself the whole Congregation; whose sins he then bears, and brings with his own, to the heavenly Altar to be bathed, and washed in the sacred Laver of Christs blood. *Secondly*, as this is the true reason of his inward fear, so he is content to express this outwardly to the utmost of his power;

er, that being first affected himself, he may affect also his people, knowing that no Sermon moves them so much to reverence, which they forget again, when they come to pray, as a devout behaviour in the very act of praying. Accordingly his voice is humble, his words treatable, — and slow, yet not so slow neither, as to let the fervencie of the supplicant hang and die between speaking, but with a grave liveliness, between fear and zeal, pausing yet pressing, he performs his duty. Besides his example, he having often instructed his people how to carry themselves in divine service, exacts of them all possible reverence, by no means enduring either talking, or sleeping, or gazing, or leaning, or half-kneeling, or any undutiful behaviour in them, but causing them, when they sit, or stand, or kneel, to do all in a straight, and steady posture, as attending to what is done in the Church, and every one, man and child, answering a loud

loud both, Amen, and all other answers, which are on the Clerks and Peoples part to answer; which answers also are to be done not in a huddling, or slubbering fashion, gaping, or scratching the head, or spitting even in the midst of their answer, but gently and pausably, thinking what they say, so that while they answer, *As it was in the beginning*, &c. they meditate on they speak, that God hath ever had his people, that have glorified him as well as now, and that he shall have so for ever. And the like in other answers. This is that which the Apostle calls a reasonable service, *Rom. 12.* when we speak not as Parrots, without reason, or offer up such sacrifices as they did of old, which was of beasts devoid of reason; but when we use our reason, and apply our powers to the service of him, that gives them. If there be any of the Gentry or Nobilitie of the Parish, who sometimes
 make

make it a piece of state not to come at the beginning of service with their poor neighbours, but at mid-prayers, both to their own loss, and of theirs also who gaze upon them when they come in, and neglect the present service of God, he by no means suffers it; but after divers gentle admonitions, if they persevere, he causes them to be presented: or if the poor Church-wardens be affrighted with their greatness, notwithstanding his instruction that they ought not to be so, but even to let the world sink, so they do their duty; he presents them himself, only protesting to them, that not any *ill-will* draws him to it, but the debt and obligation of his calling, being to obey God rather than men.

When he preaches, he procures by all possible art, both

CHAP.

CHAP. VII.

The Parson Preaching.

THE Countrey Parson attacheth constantly, the Pulpit is his joy and his throne: if he at any time intermit, it is either for want of health, or against some Festival, that he may the better celebrate it, or for the varietie of the hearers, that he may be heard at his return more attentively. When he intermits, he is ever very well supplied by some able man, who treads in his steps, and will not throw down what he hath built; whom also he intreats to press some point, that he himself hath often urged with no great success, that so in the mouth of two or three witnesses the truth may be more established. When he preacheth, he procures attention by all possible art, both by

by earnestness of speech, it being natural to men to think, that where is much earnestness, there is somewhat worth hearing; and by a diligent and busie cast of his ey on his auditors, with letting them know that he observes who marks, and who uors; and with particularizing of his speech now to the younger sort, then to the elder, now to the poor, and now to the rich. This is for you, and This is for you, for particulars ever touch, and awake more than generals. Herein also he serves himself of the judgments of God, as of those of ancient times, so especially of the late ones; and those most, which are nearest to his Parish; for people are very attentive at such discourses, and think it behoves them to be so, when God is so near them, and even over their heads. Sometimes he tells them stories, and sayings of others, according as his Text invites him; for them also men heed, and

and remember better than exhortations; which though earnestly yet often die with the Sermon, especially with Countrey people; which are thick, and heavy, and hard to raise to a point of Zeal, and fervencie, and need a mountain of fire to kindle them; but stories and sayings they will remember. He often tells them, that Sermons are dangerous things, that none goes out of Church as he came in, but either better, or worse; that none is careless before his Judge, and that the Word of God shall judge us. By these and other means the Parson procures attention; but the character of his Sermon is Holiness; he is not witty, or learned, or eloquent, but Holy. A Character, that *Hermogenes* never dream'd of, and therefore he could give no precept thereof. But it is gained, *First*, by choosing Texts of Devotion, not Controversie, moving and ravishing Texts, whereof the Scriptures

tures are full. *Secondly*, by dipping, and seasoning all our words and sentences in our hearts, before they come into our mouths, truly affecting, and cordially expressing all that we say; so that the auditors may plainly perceive that every word is heart-deep. *Thirdly*, by turning often, and making many Apostrophe's to God, as, Oh Lord bless my people, and teach them this point; or, Oh my Master, on whose errand I come, let me hold my peace, and do thou speak thy self; for thou art Love, and when thou reachest, all are Scholars. Some such irradiations scatteringly in the Sermon, carry great holiness in them. The Prophets are admirable in this. So Isa. 64. *Oh that thou would'st rent the Heavens, that thou would'st come down, &c.* And Jer. c. 10. after he had complained of the desolation of Israel, turns to God suddenly, *Oh Lord! I know that the way of man is not in himself, &c.* *Fourthly*,
by

by frequent wishes of the people's good, and joying therein, though he himself were with *St. Paul*, even sacrificed upon the service of their faith. For there is no greater sign of holiness, than the procuring and rejoycing in anothers good. And herein *St. Paul* excelled in all his Epistles. How did he put the *Romans* in all his prayers? *Rom.* 1. 9. And ceased not to give thanks for the *Ephesians*, *Eph.* 1. 6. And for the *Corinthians*, chap. 4. And for the *Philippians* made request with joy, chap. 1. 4. And is in contention for them whether to live or die, be with them, or Christ, *vers.* 23. which, setting aside his care of his flock, were a madness to doubt of. What an admirable Epistle is the second to the *Corinthians*? how full of affections? he joys, and he is sorry, he grieves, and he glories, never was there such a care of a flock expressed, save in the great Shepherd of the fold, who first shed tears
over

over *Jerusalem*, and afterwards blood. Therefore this care may be learn'd there, and then woven into Sermons, which will make them appear exceeding reverend, and holy. *Lastly*, by an often urging of the presence, and majestie of God, by these, or such like speeches. Oh let us take heed what we do! God sees us, he sees whether I speak as I ought, or you hear as you ought, he sees hearts, as we see faces: he is among us; for if we be here, he must be here, since we are here by him, and without him could not be here. Then turning the discourse to his Majestie, And he is a great God, and terrible, as great in mercie, so great in judgment. There are but two devouring elements, fire, and water, he hath both in him; *His voice is as the sound of many waters*, Revelations 1. And *He himself is a consuming fire*, Hebrews 12. Such discourses shew very Holy. The Parsons *Method*

in handling of a Text, consists of *two parts*; *First*, a plain and evident declaration of the meaning of the Text; and *secondly*, some choice Observations drawn out of the whole Text, as it lies entire, and unbroken in the Scripture it self. This he thinks natural, and sweet, and grave. Whereas the other way of crumbling a Text into smal parts, as, the Person speaking, or spoken to, the subject, and object, and the like, hath neither in it sweetness, nor gravitie, nor varietie, since *the words apart are not Scripture, but a Dictionary*, and may be considered alike in all the Scripture. The Parson exceeds not an hour in preaching, because all ages have thought that a competencie, and he that profits not in that time, will less afterwards, the same affection which made him not profit before, making him then weary, and so he grows from not relishing, to loathing.

CHAP. VIII.

The Parson on Sundays.

THE Countrey Parson, as soon as he awakes on Sunday morning, presently falls to work, and seems to himself so as a Market-man is, when the Market-day comes, or a shop-keeper, when customers use to come in. His thoughts are full of making the best of the day, and contriving it to his best gains. To this end, besides his ordinary prayers, he makes a peculiar one for a blessing on the exercises of the day, That nothing befall him unworthy of that Majestie before which he is to present himself, but that all may be done with reverence to his glorie, and with edification to his flock, humbly beseeching his Master, that how or when-ever he

punish him, it be not in his Ministerie : then he turns to request for his people, that the Lord would be pleased to sanctifie them all, that they may come with holy hearts, and awful mindes into the Congregation, and that the good God would pardon all those, who come with less prepared hearts, than they ought. This done, he sets himself to the Consideration of the duties of the day, and if there be any extraordinarie addition to the customary exercises, either from the time of the year, or from the State, or from God by a child born, or dead, or any other accident, he contrives how and in what manner to induce it to the best advantage. Afterwards when the hour calls, with his familie attending him, he goes to Church, at his first entrance humbly adoring and worshipping the invisible majestie and presence of Almighty God, and blessing the people,

ple, either openly, or to himself. Then having read Divine Service twice fully, and preached in the morning, and catechized in the afternoon, he thinks he hath in some measure, according to poor and frail man, discharged the publick duties of the Congregation. The rest of the day he spende either in reconciling neighbours that are at variance, or in visiting the sick, or in exhortations to some of his flock by themselves, whom his Sermons cannot, or do not reach. And every one is more awaked, when we come, and say; *Thou art the man.* This way he finds exceeding useful, and winning; and these exhortations he calls his privy purse, even as Princes have theirs, besides their publick disbursements. At night he thinks it a very fit time; both su'able to the joy of the day, and without hindrance to publick duties, either to entertain some of

his neighbours, or to be entertained of them, where he takes occasion to discourse of such things as are both profitable, and pleasant, and to raise up their mindes to apprehend Gods good blessing to our Church, and State; that order is kept in the one, and peace in the other, without disturbance, or interruption of publick divine offices. As he opened the day with prayer, so he closeth it, humbly beseeching the Almighty to pardon and accept our poor services, and to improve them, that we may grow therein, and that our feet may be like Hinds feet, ever climbing up higher and higher unto him.

CHAP.

CHAP. IX.

The Parson's state of Life.

THE Countrey Parson considering that virginitie is an higher state than Matrimonie, and that the Ministrie requires the best and highest things, is rather unmarried, than married. But yet as the temper of his body may be, or as the temper of his Parish may be, where he may have occasion to converse with women, and that among suspicious men, *and other like circumstances considered,* he is rather married, than unmarried. Let him communicate the thing often by prayer unto God, and as his grace shall direct him, so let him proceed. If he be unmarried, and keep house, he hath not a woman in his house, but finds opportunities of having his

meat dress'd and other services done by men-servants at home, and his linnen washed abroad. If he be unmarried, and sojourn, he never talks with any woman alone., but in the audience of others, and that seldom, and then also in a serious manner, never jestingly, or sportfully. He is very circumspect in all companies, both of his behaviour, speech, and very looks, knowing himself to be both suspected, and envied. If he stand steadfast in his heart, having no necessitie, but hath power over his own will, and hath so decreed in his heart, that he will keep himself a Virgin, he spends his days in fasting, and prayer, and bleisseth God for the gift of continencie, knowing that it can no way be preserved, but only by those means, by which at first it was obtained. He therefore thinks it not enough for him to observe the fasting days of the Church, and the daily prayers enjoyn-
ed

ed him by Authoritie, which he obserueth out of humble conseruitie, and obedience; but adds to them out of choice and deuotion some other days for fasting, and hours for prayers; and by these he keeps his body tame, seruiceable, and healthful; and his soul fervent, active, young, and lusty as an eagle. He often readeth the Lives of the Primitive Monks, Hermits, and Virgins, and wondreth not so much at their patient suffering, and cheerful dying under persecuting Emperours, (though that indeed be very admirable) as at their daily temperance, abstinence, watchings, and constant prayers, and mortifications in the times of peace and prosperitie. To put on the profound humilitie, & the exact temperance of our Lord Iesus, with other exemplary vertues of that sort, & to keep them on in the sun shine, & noon of prosperitie, he findeth to be as necessary, & as difficult at least, as to be clothed with perfect patience, and Christian fortitude in the cold mid-

night storms of persecution and ad-
versitie. He keepeth his watch
and ward, night and day against the
proper and peculiar temptations of
his state of Life, which are princi-
pally These Two, Spiritual pride,
and Impuritie of heart : against
these ghostlie enemies he girdeth up
his loyns , keeps the imagination
from roving, puts on the whole Ar-
mour of God, and by the vertue of
the shield of faith, he is not afraid
of the pestilence that walketh in
darkness, [carnal impuritie] nor of
the sickness that destroyeth at noon-
day, [Ghostlie pride and self-con-
ceit.] Other temptations he hath,
which like mortal enemies , may
sometimes disquiet him likewise ;
for the human soul being wounded,
and kept in, in her sensitive facul-
tie, will run out more or less in her
intellectual. Original concupis-
cence is such an active thing , by
reason of continual inward, and out-
ward temptations, that it is ever
at-

attempting, or doing one mischief or other. Ambition, or untimely desire of promotion to an higher state, or place, under colour of accommodation, or necessary provision, is a common temptation, to men of any eminencie, especially being single men. Curiosity in prying into high speculative and unprofitable questions, is another great stumbling-block to the holiness of Scholars. These and many other spiritual wickednesses in high places doth the Parson fear, or experiment, or both; and that much more being single, than if he were married; for then commonly the stream of temptations is turned another way, into Covetousness, Love of pleasure, or ease, or the like. If the Parson be unmarried, and means to continue so, he doth at least, as much as hath been said. If he be married, the choice of his wife was made rather by his ear, than by his eye; his judgment, not his af-

af-

affection found out a fit wife for him, whose humble, and liberal disposition he preferred before beauty, riches, or honour. *He knew that (the good instrument of God to bring women to heaven) a wise and loving husband, could out of humilitie, produce any special grace of faith, patience, meekness, love, obedience, &c. and out of liberalitie, make her fruitful in all good works.* As he is just in all things, so is he to his wife also; counting nothing so much his own, as that he may be unjust unto it. Therefore he gives her respect both afore her servants, and others, and half at least of the government of the house, reserving so much of the affairs, as serve for a diversion for him; yet never so giving over the reins, but that he sometimes looks how things go, demanding an account, but not by the way of an account. And this must be done the oftner, or the seldomer, according as he is satisfied of his Wife's discretion.

CHAP.

CHAP. X.

The Parson in his House.

THE Parson is very exact in the governing of his House; making it a Copie and model for his Parish. He knows the temper, and pulse of every person in his house, and accordingly either meets with their vices, or advanceth their vertues. His wife is either religious, or night and day he is winning her to it. In stead of the qualities of the world, he requires only *three* of her; *First*, a training up of her children and maids in the fear of God, with prayers, and catechizing, and all religious duties. *Secondly*, a curing and healing of all wounds and sores with her own hands; which skill either she brought with her, or he takes care she shall learn

learn it of some religious neighbour. *Thirdly*, a providing for her familie in such sort, as that neither they want a competent sustentation, nor her husband be brought in debt. His children he first makes Christians, and then Common-wealths men; the one he owes to his heavenly Countrey, the other to his earthly, having no title to either, except he do good to both. Therefore having seasoned them with all Pietie, not only of words, in praying, and reading; but in actions, in visiting other sick children, and tending their wounds, and sending his charitie by them to the poor, and sometimes giving them a little monie to do it of themselves, that they get a delight in it, and enter favour with God, who weighs even childrens actions, 1 King. 14. 12, 13. He afterwards turns his care to fit all their dispositions with some calling,
not

not sparing the eldest; but giving him the prerogative of his Fathers profession, which happily for his other children he is not able to do: Yet in binding them Apprentices (in case he think fit to do so) he takes care not to put them into vain trades, unbefitting the reverence of their Fathers calling, such as are Taverns for men, and Lace-making for women; because those trades, for the most part, serve but the vices and vanities of the world, which he is to deny, and not augment. However, he resolves with himself never to omit any present good deed of charity, in consideration of providing a stock for his children; but assures himself, that monie thus lent to God, is placed surer for his childrens advantage, then if it were given to the Chamber of *London*. Good deeds, and good breeding, are his two great stocks for his children, if God give any thing

thing above those, and not spent in them, he bleſſeth God, and lays it out as he ſees cauſe. His ſervants are all religious, and were it not his dutie to have them ſo, it were his proſit; for none are ſo well ſerved, as by religious ſervants, both becauſe they do beſt, and becauſe what they do, is bleſſed, and proſpers. After religion, he teaches them, that *Three things make a compleat ſervant, Truth, Diligence, and Neatneſs, or Cleanlineſs.* Thoſe that can read, are allowed times for it, and thoſe that cannot, are taught; for all in his houſe are either teachers or learners, or both, ſo that his familie is a School of Religion, and they all account, that to teach the ignorant is the greateſt alms. Even the walls are not idle, but ſomething is written, or painted there, which may excite the reader to a thought of pietie; eſpecially the 101. *Pſalm*, which is expreſſed in

in a fair table, as being the *Rule of a Familie*. And when they go abroad, his wife among her neighbours is the beginning of good discourses, his children among children, his servants among other servants; so that as in the house of those that are skill'd in Musick, all are Musicians; so in the house of a Preacher, all are Preachers. He suffers not a lie or equivocation by any means in his house, but counts it the art, & secret of governing to preserve a directness, & open plainness in all things; so that all his house knows, that there is no help for a fault done but confession. He *himself*, or his *wife*, takes account of Sermons, and how every one profits, comparing this year with the last: and besides the common prayers of the Familie, he straitly requires of all to pray by themselves before they sleep at night; and sit up in the morning, & knows what prayers they say, and till they have learned

learned them, makes them kneel by him ; esteeming that this private praying is a more voluntarie act in them, then when they are called to others prayers, and that, which when they leave the familie, they carry with them. He keeps his servants between love, and fear, according as he finds them ; but generally he distributes it thus, To his Children he shews more love then terrour, to his servants more terrour then love ; but an old good servant boards a child. The furniture of his house is very plain, but clean, whole, and sweet, as sweet as his garden can make ; for he hath no monie for such things, charitie being his only perfume, which deserves cost when he can spare it. His fare is plain, and common, but wholsom, what he hath, is little, but very good ; it consisteth most of mutton, beef, and veal, if he adds any thing for a great day, or

a stranger, his garden or orchard supplies it, or his barn, and backside: he goes no further for any entertainment, lest he go into the world, esteeming it absurd, that he should exceed, who teacheth others temperance. But those which his home produceth, he refuseth not, as coming cheap, and easie, and arising from the improvement of things, which otherwise would be lost. Wherein he admires and imitates the wonderful providence and thrift of the great house-holder of the world: for there being two things, which as they are, are unuseful to man, the one for smallness, as crumbs, and scattered corn, and the like; the other for the foulness, as wash, and durt, and things thereinto fallen; God hath provided Creatures for both; for the first, Poultry; for the second, Swine. These save man the labour, and doing that which either

ther he could not do, or was not
 fit for him to do, by taking both
 sorts of food into them, do as it
 were dress and prepare both for
 man in themselves, by growing
 themselves fit for his table. The
 Parson in his house observes fast-
 ing days, and particularly as Sun-
 day is his day of joy, so Friday
 his day of Humiliation, which he
 celebrates not only with absti-
 nence of diet, but also of compa-
 nie, recreation, and all outward
 contentments; and besides, with
 confession of sins, and all acts of
 Mortification. Now *Fasting days*
contain a treble obligation, First, of
 eating less that day, then on o-
 ther days; *Secondly,* of eating
 no pleasing, or over-nourishing
 things, as the Israelites did eat
 sower herbs: *Thirdly,* of eating
 no flesh, which is but the deter-
 mination of the second rule by
 Authority to this particular.
 The two former obligations are
 much

much more essential to a true fast, then the third and last; and fasting days were fully performed by keeping of the two former, had not Authoritie interposed: so that to eat little and that unpleasant is the natural rule of Fasting, although it be flesh. For since *Fasting*, in Scripture language, is an *afflicting of our souls*, if a peece of dry flesh at my table be more unpleasant to me, then some fish there, certainly to eat the flesh, and not the fish, is to keep the fasting day naturally. And it is observable, that the prohibiting of flesh came from hot Countreys, where both flesh alone, and much more with wine, is apt to nourish more then in cold regions, and where flesh may be much better spared, and with more safetie then elsewhere, where both the people and the drink being cold and flegmatick, the eating of flesh is an antidote

dote to both. For it is certain, that a weak stomack being prepossessed with flesh, shall much better brook and bear a draught of beer, then if it had taken before either fish, or roots, or such things; which will discover it self by spitting, and rheum, or flegm. To conclude, the Parson, if he be in full health, keeps the three obligations, eating fish, or roots, and that for quantitie little, for qualitie unpleasant. If his bodie be weak and obstructed, as most Students are, he cannot keep the last obligation, nor suffer others in his house that are so, to keep it; but only the two former; which also in diseases of exinanition (as consumptions) must be broken: For meat was made for man, not man for meat. To all this may be added, not for emboldening the unruly, but for the comfort of the weak, that not only sickness breaks these obligations.

ligations of fasting, but sickness also. For it is as unnatural to do any thing, that leads me to a sickness, to which I am inclined; as not to get out of that sickness, when I am in it, by any diet. One thing is evident, that an English Bodie, and a Students Bodie, are two great obstructed vessels, and there is nothing that is food, and not physick, which doth less obstruct, then flesh moderately taken; as being immoderately taken, it is exceeding obstructive. And obstructions are the cause of most diseases.

CHAP. XI.

The Parson's Courtesie.

THE Countrey Parson ow-
-ing a debt of Charitie to
the poor, and of Courtesie to his
other Parishioners, he so distin-
guisheth, that he keeps his money
for the poor, and his table for
those that are above Alms. Not
but that the poor are welcome al-
so to his table, whom he some-
times purposely takes home with
him, setting them close by him,
and carving for them, both for
his own humilitie, and their com-
fort, who are much cheered with
such friendliness. But since both
is to be done, the better sort in-
vited, and meaner relieved, he
chooseth rather to give the poor
money, which they can better im-
ploy to their own advantage, and
sutably

sutably to their needs, then so much given in meat at dinner. Having then invited some of his Parish, he taketh his times to do the like to the rest; so that in the compass of the year, he hath them all with him, Because Countrey people are very observant of such things, and will not be perswaded, but being not invited, they are hated. Which perswasion the Parson by all means avoids, knowing that where there are such conceits, there is no room for his doctrine to enter. Yet doth he oftentime invite those, whom he sees take best courses, that so both they may be encouraged to persevere, and others spurred to do well, that they may enjoy the like courtesie. For though he desire, that all should live well, and virtuously, not for any reward of his, but for virtues sake; yet that will not be so: and therefore as God, although we should love him only

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for

for his own sake, yet out of his infinite pitie hath set forth heaven for a reward to draw men to Pietie, and is content, if at least so, they will become good: So the Countrey Parson, who is a diligent observer, and tracker of Gods ways, sets up as many encouragements to goodness as he can, both in honour, and profit, and fame; that he may, if not the best way, yet any way, make his Parish good.

CHAP. XII.

The Parson's Charitie.

THE Countrey Parson is full of Charitie; it is his predominant element. For many and wonderful things are spoken of thee, thou great Virtue. To Charitie is given the covering of sins, 1 Pet. 4. 8. and the forgiveness of sins,

sins, *Matthew* 6, 14. *Luke* 7. 47. the fulfilling of the Law, *Romans* 13. 10. The life of faith, *James* 2. 26. The blessings of this life, *Proverbs* 22. 9. *Psalms* 41. 2. And the reward of the next, *Matth.* 25. 35. In brief, it is the Bodie of Religion, *John* 13. 35. And the top of Christian virtues, *1 Cor.* 13. Wherefore all his works relish of Charitie. When he riseth in the morning, he bethinketh himself what good deeds he can do that day, and presently doth them; counting that day lost, wherein he hath not exercised his Charitie. He first considers his own Parish, and takes care, that there be not a begger, or idle person in his Parish, but that all be in a competent way of getting their living. This he effects either by bountie, or perswasion, or by authoritie, making use of that excellent statute, which binds all Parishes to maintain their own. If his

Parish be rich, he exacts this of them; if poor, and he able, he easeth them therein. But he gives no set Pension to any; for this in time will lose the name and effect of Charitie with the poor people, though not with God: for then they will reckon upon it, as on a debt; and if it be taken away, though justly, they will murmur, and repine as much, as he that is disseized of his own inheritance. But the Parson having a double aim, and making a hook of his Charitie, causeth them still to depend on him; and so by continual, and fresh bounties, unexpected to them, but resolved to himself, he wins them to praise God more, to live more religiously, and to take more pains in their vocation, as not knowing when they shall be relieved; which otherwise they would reckon upon, and turn to idleness. Besides this general provision, he hath
other

other times of opening his hand ;
as at great Festivals, and Commu-
nions ; not suffering any that day
that he receives, to want a good
meal suting to the joy of the occa-
sion. But specially, at hard times,
and dearths, he even parts his Li-
ving, and life among them, gi-
ving some Corn out-right, and
selling other at under rates ; and
when his own stock serves not,
working those that are able to the
same charitie, still pressing it in the
Pulpit, and out of the Pulpit, and
never leaving them, till he ob-
tain his desire. Yet in all his
Charitie, he distinguisheth, gi-
ving them most, who live best,
and take most pains, and are most
charged : So is his charitie in ef-
fect a Sermon. After the conside-
ration of his own Parish, he en-
largeth himself, if he be able, to the
neighbour-hood ; for that also is
some kind of obligation ; so doth he
also to those at his door, whom God

puts in his way, and makes his neighbours. But these he helps not without some testimonie, except the evidence of the miserie bring testimonie with it. For though these testimonies also may be falsified, yet considering that the Law allows these in case they be true, but allows by no means to give without testimonie, as he obeys Authoritie in the one, so that being once satisfied, he allows his Charitie some blindness in the other; especially, since of the two commands, we are more enjoined to be charitable, then wise. But evident miseries have a natural privilege, and exemption from all law. When ever he gives any thing, and sees them labour in thanking of him, he exacts of them to let him alone, and say rather, God be praised, God be glorified; that so the thanks may go the right way, and thither only, where they are only due.

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So doth he also before giving make them say their Prayers first, or the Creed, and ten Commandments, and as he finds them perfect, rewards them the more. For other givings are lay, and secular, but this is to give like a Priest.

CHAP. XIII.

The Parson's Church.

THE Countrey Parson hath a special care of his Church, that all things there be decent, and besitting his Name by which it is called. Therefore, *First* he takes order, that all things be in good repair, as walls plaistered, windows glazed, floor paved, seats whole, firm, and uniform, especially that the Pulpit, and Desk, and Communion Table,

and Font be as they ought, for those great duties that are performed in them. *Secondly*, That the Church be swept, and kept clean without dust, or Cobwebs, and at great Festivals strawed, and stuck with boughs, and perfumed with incense. *Thirdly*, That there be fit, and proper Texts of Scripture every where painted, and that all the painting be grave, and reverend, not with light colours, or foolish anticks. *Fourthly*, That all the Books appointed by Authoritie, be there; and those not torn, or fouled, but whole and clean, and well bound; and that there be a fitting, and sightly Communion Cloth of *fine linnen*, with an *handsom*, and *seemly Carpet of good and costly Stuff*, or Cloth, and all kept *sweet and clean*, in a *strong and decent Chest*, with a *Chalice*, and *Cover*, and a *Stoop or Flagon*; and a *Basin for Alms and Offerings*; besides which,

he

he hath a *Poor-mans Box* conveniently seated, to receive the *Charitie* of well minded people, and to lay up treasure for the sick and needy. And all this he doth, not as out of necessitie, or as putting a holiness in the things, but as desiring to keep the middle way between superstition, and slovenliness, and as following the Apostles two great and admirable *Rules* in things of this nature: The first whereof is, *Let all things be done decently, and in order*: The second, *Let all things be done to edification*, 1. Cor. 14. For these *Two Rules* comprize and include the double object of our dutie, God, and our neighbour; the first being for the honour of God, the second for the benefit of our neighbour. So that they excellently score out the way, and folly, and exactly contain, even in external and indifferent things, what course is to be taken; & put them to great shame, who deny the Scripture to be perfect. D 5 CHAP.

CHAP. XIV.

The Parson in Circuit.

THE Countrey Parson upon the afternoons in the week-days, takes occasion sometimes to visit in person, now one quarter of his Parish, now another. For there he shall find his flock most naturally as they are, wallowing in the midst of their affairs: whereas on Sunday it is easie for them to compose themselves to order, which they put on as their holy-day cloathes, and come to Church in frame, but commonly the next day put off both. When he comes to any house, first he blesteth it, and then as he finds the persons of the house imployed, so he forms his discourse. Those that he finds religiously imployed, he both commends them much, and furthers

themselves when he is gone, in their employment; as if he finds them reading, he furnisheth them with good Books; if curing poor people, he supplies them with Receipts, and instructs them further in that skill, shewing them how acceptable such works are to God, and wishing them ever to do the Cures with their own hands, and not to put them over to servants. Those that he finds busie in the works of their calling, he commendeth them also: *for it is a good and just thing for every one to do their own business.* But then he admonisheth them of two things; first, that they dive not too deep into worldly affairs, plunging themselves over head and ears into carking and caring; but that they so labour, as neither to labour *anxiously*, nor *distrustfully*, nor *profanely*. Then they labour *anxiously*, when they over-do it, to the loss of their quiet and health: then

then distrustfully, when they doubt Gods providence, thinking that their own labour is the cause of their thriving, as if it were in their own hands to thrive, or not to thrive. *Then they labour profanely, when they set themselves to work like brute beasts, never raising their thoughts to God, nor sanctifying their labour with daily prayer; when on the Lords day they do unnecessary servile work, or in time of divine service on other holy days, except in the cases of extreme pover- tie, and in the seasons of Seed time, and Harvest.* Secondly, he adviseth them so to labour for wealth, and maintenance, as that they make not that the end of their labour, but that they may have wherewith- all to serve God the better, and do good deeds. After these dis- courses, if they be poor and needy, whom he thus finds labouring, he gives them somewhat, and opens not only his mouth, but his purse

to their relief, that so they go on more cheerfully in their vocation, and himself be ever the more welcome to them. Those that the Parson finds idle, or ill employed, he chides not at first, for that were neither civil, nor profitable; but always in the close, before he departs from them: yet in this he distinguisheth; for if he be a plain Countreyman, he reproveth him plainly; for they are not sensible of fineness: if they be of higher quality, they commonly are quick, and sensible, and very tender of reproof: and therefore he lays his discourse so, that he comes to the point very leisurely, and oftentimes, as *Nathan* did, in the person of another, making them to reprove themselves. However, one way or other, he ever reproveth them, that he may keep himself pure, and not be intangled in others sins. Neither in this doth he forbear, though there

there be company by: for as when the offence is particular, and against me, I am to follow our Saviours rule, and to take my brother aside, and reprove him; so when the offence is publick, and against God, I am then to follow the Apostles rule, *1 Timothy 5. 20.* and to *rebuke openly* that which is done openly. Besides these occasional discourses, the Parson questions, what order is kept in the house, as about prayers morning and evening on their knees, reading of Scripture, catechizing, singing of Psalms at their work, and on Holy-days; who can read, who not; and sometimes, he hears the children read himself, and blesteth them, encouraging also the servants to learn to read, and offering to have them taught on Holy-days by his servants. If the Parson were ashamed of particularizing in these things, he were not fit to be a Parson: but he holds
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the Rule, that *Nothing is little in Gods service*; If it once have the honour of that Name, it grows great instantly. Wherefore, neither disdaineth he to enter into the poorest Cottage, though he even creep into it, and though it smell never so loathsomly. For both God is there also, and those for whom God died: and so much the rather doth he so, as his access to the poor is more comfortable, then to the rich; and in regard of himself, it is more humiliation. These are the Parsons general aims in his Circuit; but with these he mingles other discourses for conversation sake, and to make his higher purposes slip the more easily.

CHAP. XV.

The Parson Comforting.

THE Countrey Parson, when any of his Cure is sick, or afflicted with loss of friend, or estate, or any ways distressed, fails not to afford his best comforts, and rather goes to them, then sends for the afflicted, though they can, and otherwise ought to come to him. To this end he hath thoroughly digested all the points of consolation, as having continual use of them, such as are from Gods general providence extended even to Lillies; from his particular, to his Church; from his promises, from the examples of all Saints, that ever were; from Christ himself, perfecting our Redemption no other way, then by sorrow; from the Benefit of affliction, which

which softens, and works the stubborn heart of man; from the certaintie both of deliverance, and reward, if we faint not; from the miserable comparison of the moment of griefs here, with the weight of joys hereafter. Besides this, in his visiting the sick, or otherwise afflicted, he followeth the Churches counsel, namely, in perswading them to particular confession, labouring to make them understand the great good use of this ancient and pious Ordinance, and how necessary it is in some cases: he also urgeth them to do some pious charitable works, as a necessary evidence and fruit of their faith; at that time especially, to the participation of the Holy Sacrament: shewing them how comfortable, and soveraign a medicin it is to all sin-sick souls; what strength, and joy, and peace, it administers against all temptations, even in death it self. He plainly,
and

and generally intimateth all this to the disaffected, or sick person, that so the hunger and thirst after it, may come rather from themselves, then from his persuasion.

CHAP. XVI.

The Parson a Father.

THE Countrey Parson is not only a Father to his flock, but also professeth himself throughly of the opinion, carrying it about with him as fully, as if he had begot his whole Parish. And of this he makes great use. For by this means, when any sins, he hateth him not as an *Officer*, but pities him as a Father; and even in those wrongs which either in tything, or otherwise are done

to his own person , he considers the offender as a child, and forgives , so he may have any sign of amendment ; so also when after many admonitions , any continues to be refractorie , yet he gives him not over , but is long before he proceed to disinheriting , or perhaps never goes so far ; knowing, that some are called at the eleventh hour, and therefore he still expects, and waits , lest he should determine Gods hour of coming, which as he cannot , touching the last day , so neither touching the intermediate days of Conversion.

CHAP.

CHAP. XVII.

The Parson in Journey.

THE Countrey Parson, when a just occasion calleth him out of his Parish (which he diligently, and strictly weigheth, his Parish being all his joy, and thought) leaveth not his Ministerie behind him; but *is himself where ever he is.* Therefore those he meets on the way he blesteth audibly, and with those he overtakes or that overtake him, he begins good discourses, such as may edifie, interposing sometimes some short, and honest refreshments, which may make his other discourses more welcome, and less tedious. And when he comes to his Inn, he refuseth not to joyn, (that he may enlarge the Glorie of God) to the companie he is in, by a
due

due blessing of God for their safe arrival, and saying grace at meat; and going to bed, by giving the Host notice, that he will have prayers in the Hall, wishing him to inform his guests thereof, that if any be willing to partake, they may resort thither. The like he doth in the morning, using pleasantly the outlandish proverb, that *Prayers and Provender never hinder journey*. When he comes to any other house, where *his kindred, or other relations give him any authoritie over the Familie*, if he be to stay for a time, he considers diligently the state thereof to God-ward, and that in two points: *First*, what disorders there are either in Apparel, or Diet, or too open a Buttery, or reading vain Books, or swearing, or breeding up children to no Calling but in idleness, or the like. *Secondly*, what means of Pietie, whether daily prayers be used, Grace, reading of Scriptures, and other good

good Books, how *Sundays*, *Holy-dayes*, and *fasting dayes* are kept. And accordingly, as he findes any defect in these, he first considers, with himself, what kind of remedie fits the temper of the house best, and then he faithfully, and boldly applyeth it; yet seasonably, and discreetly, by taking aside the Lord or Lady; or *Master* and *Mistress* of the house, and shewing them clearly, that they respect them most, who wish them best, and that not a desire to meddle with others affairs, but the earnestness to do all the good he can, moves him to say thus and thus.

CHAP.

CHAP. XVIII.

The Parson in Sentinel.

THE Country Parson, where
ever he is, keeps Gods
watch; that is, there is nothing
spoken, or done in the Company
where he is, but comes under his
Test and censure: If it be well
spoken or done, he takes occasion
to commend, and enlarge it; if
ill, he presently lays hold of it,
lest the poyson steal into some
young and unwary spirits, and
possess them even before they
themselves heed it. But this he
doth discreetly, with mollifying,
and supplying words; This was
not so well said, as it might have
been forborn; We cannot allow
this: or else, if the thing will ad-
mit interpretation; Your mean-
ing is not thus, but thus; or, So
far

far indeed what you say is true, and well said; but this will not stand. This is called *Keeping Gods watch*, when the baits which the enemy lays in companie, are discovered and avoided: This is *To be on God's side*, and be true to his partie. Besides, if he perceive in companie any discourse tending to ill, either by the wickedness or quarrellsomness thereof, he either prevents it judiciously, or breaks it off seasonably by some diversion. Wherein a pleasantness of disposition is of great use, men being willing to sell the interest, and engagement of their discourses for no price sooner, then that of mirth; whither the nature of man, loving refreshment, gladly betakes it self, even to the loss of honour.

CHAP. XIX.

The Parson in Reference.

THE Countrey Parson is sincere and upright in all his relations. And *First*, he is just to his Countrey; as when he is set at an armour, or horse, he borrows them not to serve the turn, nor provides slight, and unuseful, but such as are every way fitting to do his Countrey true and laudable service, when occasion requires. To do otherwise, is deceit; and therefore not for him, who is hearty, and true in all his ways, as being the servant of him, in whom there was no guile. Likewise in any other Countrey-duty, he considers what is the end of any Command, and then he suits things faithfully according to that end. *Secondly*, he carries himself very

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respectively, as to all the Fathers of the Church, so especially to his Diocesan, honouring him both in word, and behaviour, and resorting unto him in any difficultie, either in his studies or in his Parish. He observes Visitations, and being there, makes due use of them, as of Clergie Councils, for the benefit of the Diocess. And therefore before he comes, having observed some defects in the Ministrie, he then either in Sermon, if he preach, or at some other time of the day, propounds among his Brethren what were fitting to be done. *Thirdly*, he keeps good Correspondence with all the neighbouring Pastors round about him, performing for them any Ministerial Office, which is not to the prejudice of his own Parish. Likewise he welcomes to his house any Minister, how poor or mean soever, with as joyful a countenance, as if he were to entertain some

some great Lord. *Fourthly*, he fulfils the dutie, and debt of neighbour-hood, to all the Parishes which are near him. For the Apostles rule, *Philip. 4.* being admirable, and large, that *we should do whatsoever things are honest, or just, or pure, or lovely, or of good report, if there be any virtue, or any praise*; And Neighbour-hood being ever reputed, even among the Heathen, as an obligation to do good, rather then to those that are further, where things are otherwise equal, therefore he satisfies this dutie also. Especially, if God have sent any calamitie either by fire, or famine, to any neighbouring Parish, then he expects no Brief; but taking his Parish together *the next Sunday, or Holy-day*, and exposing to them the uncertainty of human affairs, none knowing whose turn may be next, and then when he hath affrighted them with this, exposing the obli-

gation of Charitie, and neighbourhood, he first gives liberally himself, and then incites them to give; making together a sum either to be sent, or, which were more comfortable, all together choosing some fit day to carry it themselves, and cheer the Afflicted. So, if any neighbouring village, be overburdened with poor, and his own less charged, he finds some way of relieving it, and reducing the Manna, and bread of Charitie to some equalitie, representing to his people, that the Blessing of God to them ought to make them the more charitable, and not the less, lest he cast their neighbours povertie on them a'fo.

CHAP. XX.

The Parson in God's stead.

THE Countrey Parson is in Gods stead to his Parish; and dischargeth God what he can of his promises. Wherefore there is nothing done either well or ill, whereof he is not the rewarder, or punisher. If he chance to find any reading in anothers Bible, he provides him one of his own. If he find another giving a poor man a penny, he gives him a tester for it, if the giver be fit to receive it; or if he be of a condition above such gifts, he sends him a good Book, or easeth him in his Tithes, telling him, when he hath forgotten it, this I do, because at such, and such a time you were charitable. This is in some sort, *A discharging of Gods* as

concerning this life, who hath promised, that Godliness shall be gainful: but in the other, God is his own immediate pay-master, rewarding all good deeds to their full proportion. "The Parson's
"punishing of sin and vice, is rather by withdrawing his bountie
"and courtesie from the parties
"offending, or by private, or
"publick reproof, as the case requires, than by causing them to
"be presented, or otherwise complained of. And yet as the
"malice of the person, or hainousness of the crime may be, he is
"careful to see condign punishment inflicted, and with truly
"godly zeal, without hatred to
"the person, hungrcth and thirsteth after righteous punishment
"of unrighteousness. Thus both
"in rewarding virtue, and in punishing vice, the Parson endeavourcth to be in God's stead,
"knowing that Countrey people
"are

are drawn, or led by sense,
more than by faith, by present
rewards, or punishments, more
than by future.

CHAP. XXI.

The Parson Catechizing.

THE Countrey Parson values Catechizing highly: For, there being *Three points of his Dutie*; *The one*, to infuse a competent knowledge of salvation into every one of his flock; *The other*, to multiply, and build up this knowledge to a spiritual Temple; *The third*, to inflame this knowledge, to press, and drive it to practice, turning it to reformation of life, by pithy and lively exhortations; Catechizing is the first point, and but by Catechizing, the other cannot be attain-

ed. Besides, whereas in Sermons there is a kind of state, in Catechizing there is an humbleness very suitable to Christian regeneration; which exceedingly delights him as by way of exercise upon himself, and by way of preaching to himself, for the advancing of his own mortification; For in preaching to others, he forgets not himself, but is first a Sermon to himself, and then to others; growing with the growth of his Parish. He useth, and preferreth the ordinary Church-Catechism, partly for obedience to Authority, partly for Uniformitie sake, that the same common truths may be every-where professed, especially since many remove from Parish to Parish, who like Christian Souldiers are to give the word, and to satisfie the Congregation by their Catholick answers. He exacts of all the Doctrin of the Catechism; of the younger sort, the
very

very words ; of the elder , the substance. Those he Catechizeth publickly , these privately , giving age honour , according to the Apostles rule , 1 *Tim.* 5. 1. He requires all to be present at Catechizing ; *First* , for the Authority of the work ; *Secondly* , that Parents , and Masters , as they hear the answers prove , may when they come home , either commend or reprove , either reward or punish. *Thirdly* , that those of the elder sort , who are not well grounded , may then by an honourable way take an occasion to be better instructed. *Fourthly* , that those who are well grown in the knowledge of Religion , may examin their grounds , renew their vows , and by occasion of both , enlarge their meditations. When once all have learned the words of the Catechism , he thinks it the most useful way that a Pastor can take , to go over the same , but in other words : for many say the

Catechism by rote, as Parrats, without ever piercing into the sense of it. In this course the order of the Catechism would be kept, but the rest varied; as thus; in the Creed: *How came this world to be as it is? Was it made, or came it by chance? Who made it? Did you see God make it? Then are there some things to be believed that are not seen? Is this the nature of belief? Is not Christianity full of such things, as are not to be seen, but believed? You said, God made the World; Who is God? And so forward, requiring Answers to all these, and helping and cherishing the Answerer, by making the Question very plain with comparisons, and make much even of one word of truth contained in the Answer given by him. This order being used to one, would be a little varied to another. And this is an admirable way of teaching, wherein the Catechized will at length find
delight,*

delight, and by which the Catechizer, if he once get the skill of it, will draw out of ignorant and silly souls, even the dark and deep points of Religion. *Socrates* did thus in Philosophie, who held that the seeds of all truths lay in every bodie, and accordingly by questions well ordered he found Philosophie in silly Trades-men. That position will not hold in Christianitie, because it contains things above nature: but after that the Catechism is once learn'd, that which nature is towards Philosophie, the Catechism is towards Divinitie. To this purpose, some Dialogues in *Plato* were worth the reading, where the singular dexterity of *Socrates* in this kind may be observed, and imitated. Yet the skill consists but in these three points: First, an aim and mark of the whole discourse, whither to drive the Answerer, which the Questionist must have in his mind before

before any question be propounded, upon which and to which the questions are to be chained. Secondly, a most plain and easie framing the question, even containing, *in virtue*, the answer also, especially to the more ignorant. Thirdly, When the answerer sticks, an illustrating the thing by something else, which he knows, making what he knows to serve him in that which he knows not: As, when the Parson once demanded after other questions about mans miserie; *since man is so miserable, what is to be done?* And the answerer could not tell; He asked him again, *what he would do, if he were in a ditch?* This familiar illustration made the answer so plain, that he was even ashamed of his ignorance; for he could not but say, he would hast out of it as fast as he could. Then he proceeded to ask, *whether he could get out of the ditch alone, or whether*
he

be needed a helper, and who was that helper. This is the skill, and doubtless the Holy Scripture intends thus much, when it condescends to the naming of a plough, a hatchet, a bushel, leaven, boys piping and dancing; shewing that things of ordinary use are not only to serve in the way of drudgery, but to be washed, and cleansed, and serve for lights even of Heavenly Truths. This is the Practice which the Parson so much commends to all his fellow-labourers; the secret of whose good consists in this, that at Sermons and Prayers; men may sleep, or wander; but when one is asked a question, he must discover what he is. *This practice exceeds even Sermons in teaching:* But there being two things in Sermons, the one *informing*, the other *instilling*; as Sermons come short of questions in the one, so they far exceed them in the other. For questions

questions cannot inflame or ravish, that must be done by a fet, and laboured, and continued speech.

CHAP. XXII.

The Parson in Sacraments.

THE Countrey Parson being to administer the Sacraments, is at a stand with himself, how or what behaviour to assume for so Holy things. Especially at Communion-times, he is in a great confusion, as being not only to receive God, but to break and administer him. Neither finds he any issue in this, but to throw himself down at the throne of Grace, saying, *Lord, thou knowest what thou didst, when thou appointedst it to be done thus; therefore do thou fulfil what thou didst appoint;*
for

for they are not only the feast, but the way to it. At Baptism, being himself in white, he requires the presence of all, and Baptizeth not willingly, but on Sundays, or great days. He admits no vain or idle names, but such as are usual and accustomed. He sayes that prayer with great devotion, where God is thanked *for calling us to the knowledge of his grace,* Baptism being a blessing, that the world hath not the like. He willingly and cheerfully crosseth the child, and thinketh the Ceremony not only innocent, but reverend. He instructeth the Godfathers, and Godmothers, that it is no complement or light thing to sustain that place, but a great honour, and no less burden, as being done both in the presence of God, and his Saints, and by way of undertaking for a Christian soul. He adviseth all to call to mind their Baptism often; for if wise men have

have thought it the best way of preserving a State to reduce it to its principles by which it grew great ; certainly it is the safest course for Christians also to meditate on their Baptism often (being the first step into their great and glorious calling) and upon what terms, and with what vows they were Baptized. At the times of the Holy Communion, he *First* takes order with the Church-Wardens, that the elements be of the best, not cheap, or coarse, much less ill-tasted, or unwholsom. *Secondly*, he considers and looks into the ignorance, or carelessness of his flock, and accordingly applies himself with Catechizing, and lively exhortations, not on the Sunday of the Communion only (for then it is too late) but the Sunday, or Sundays before the Communion, or on the Eves of all those days. If there be any, who having not yet received, are
to

to enter into this great Work, he takes the more pains with them, that he may lay the foundation of future Blessings. The time of every ones first receiving is not so much by years, as by understanding : particularly the Rule may be this : *When any one can distinguish the Sacramental from common bread, knowing the Institution, and the difference, he ought to receive, of what age soever.* Children and youth are usually deferred too long, under pretence of devotion to the Sacrament, but it is for want of Instruction ; their understandings being ripe enough for ill things, and why not then for better ? But Parents and Masters shou'd make haste in this, as to a great purchase for their children, and servants ; which while they defer, both sides suffer : the one, in wanting many excitings of grace ; the
and other

other in being worse served and obeyed. The saying of the Catechism is necessary, but not enough; because to answer in form may still admit ignorance: but the Questions must be propounded loosely and wildely, and then the Answerer will discover what he is. *Thirdly*, For the manner of receiving, as the Parson useth all reverence himself, so he administers to none but to the reverent. The Feast indeed requires sitting, because it is a Feast; but man's unpreparedness asks kneeling. He that comes to the Sacrament, hath the confidence of a Guest; and he that kneels, confesseth himself an unworthy one, and therefore differs from other Feasters: but he that sits, or lies, puts up to an Apostle: Contentiousness in a feast of Charitie is more scandal than any posture. *Fourthly*, Touching the frequencie of the Communion, the Parson celebrates

brates it, if not duely once a moneth, yet at least five or six times in the year; as, at Easter, Christmass, Whitsuntide, afore and after Harveſt, and the beginning of Lent. And this he doth, not only for the benefit of the work, but also for the discharge of the Church-Wardens, who being to present all that receive not thrice a year; if there be but three Communiones, neither can all the people so order their affairs as to receive just at those times, nor the Church-Wardens so well take notice, who receive thrice, and who not.

CHAP. XXIII.

The Parson's Compleatness.

THE Countrey Parson desires to be All to his Parish; and not only a Pastor, but a Lawyer also, and a Physician. Therefore he endures not that any of his flock should go to Law; but in any Controversie, that they should resort to him as their Judge. To this end, he hath gotten to himself some insight in things ordinarily incident and controverted, by experience, and by reading some initiatory Treatises in the Law, with *Dalton's* Justice of Peace, and the Abridgments of the Statutes, as also by discourse with men of that profession, whom he hath ever some cases to ask, when he meets with them; holding that rule, that to put men to discourse of

of that, wherein they are most eminent, is the most gainful way of Conversation. Yet when ever any controversie is brought to him, he never decides it alone, but sends for three or four of the ablest of the Parish to hear the cause with him, whom he makes to deliver their opinion first; out of which he gathers, in case he be ignorant himself, what to hold; and so the thing passeth with more authoritie and less envie; In judging, he follows that, which is altogether right; so that if the poorest man of the Parish detain but a pin unjustly from the richest, he absolutely restores it as a Judge; but when he hath so done, then he assumes the Parson, and exhorts to Charitie. Nevertheless there may happen sometimes some cases, wherein he chooseth to permit his Parishioners rather to make use of the Law, than himself: As in cases of an obscure and dark nature,

nature, not easily determinable by Lawyers themselves ; or in cases of high consequence, as establishing of inheritances : or Lastly, when the persons in difference are of a contentious disposition, and cannot be gained, but that they still fall from all compromises that have been made. *But then he shews them how to go to Law, even as Brethren, and not as enemies, neither avoiding therefore one anothers company, much less defaming one another.* Now as the Parson is in Law, so is he in sickness also : if there be any of his flock sick, he is their Physitian, or at least his Wife, of whom instead of the qualities of the world, he asks no other, but to have the skill of healing a wound, or helping the sick. But if neither himself nor his Wife have the skill, and his means serve, he keeps some young practitioner in his house for the benefit of his Parish, whom yet he
ever

ever exhorts not to exceed his bounds, but in ticklish cases to call in help. If all fail, then he keeps good correspondence with some neighbour Physitian, and entertains him for the Cure of his Parish. Yet it is easie for any Scholar to attain to such a measure of Physick, as may be of much use to him both for himself, and others. This is done by seeing one Anatomy, reading one Book of Physick, having one Herbal by him. And let *Fernelius* be the Physick Author, for he writes briefly, neatly, and judiciously; especially let his method of Physick be diligently perused, as being the practical part, and of most use. Now both the reading of him, and the knowing of herbs may be done at such times, as they may be a help and a recreation to more divine studies, Nature serving Grace both in comfort of diversion, and the benefit of application,

cation, when need requires; as also by way of illustration, even as our Saviour made plants and seeds to teach the people: for he was the true householder, who bringeth out of his treasure things new and old; the old things of Philosophie, and the new of Grace; and maketh the one serve the other. And I conceive, our Saviour did this for *Three Reasons*: *First*, that by familiar things he might make his Doctrine slip the more easily into the hearts even of the meanest. *Secondly*, that labouring people (whom he chiefly considered) might have every where monuments of his Doctrine, remembring in Gardens, his Mustard-seed, and Lillies; in the Field, his Seed-Corn, and Tares; and so not be drowned altogether in the works of their vocation, but sometimes lift up their minds to better things, even in the midst of their pains. *Thirdly*, that he might
set

set a Copie for Parsons. In the knowledge of simples, wherein the manifold wisdom of God is wonderfully to be seen, one thing would be carefully observed; which is, to know what herbs may be used instead of drugs of the same nature, & to make the garden the shop: For homebred medicines are both more easie for the Parsons purse, & more familiar for all mens bodies. So, where the Apothecarie useth either for loosing, Rubarb; or for binding, Bolearmena, the Parson useth Damask or white Roses for the one, and Plantain, Shepherds-purse, Knot-grass, for the other; and that with better success. As for spices, he doth not only prefer homebred things before them, but condemns them for vanities, and so shuts them out of his Familie, esteeming that there is no Spice comparable, for Herbs, to Rosemary, Time, Savoury, Mints; and for Seeds, to Fennel, and Carroway-seeds.

feeds. Accordingly for Salves, his Wife seeks not the Citie, but prefers her Garden and Fields, before all Out-landish Gums. And surely Hyssop, Valerian, Mercury, Adders-tongue, Yarrow, Melilot, and St. John's-wort made into a Salve; And Elder, Camomil, Mallows, Comphrey and Smallage made into a Poultis, have done great and rare Cures. In curing of any, the Parson and his Familie use to premise prayers, for this is to cure like a Parson, and this raiseth the action from the Shop, to the Church. But though the Parson sets forward all Charitable deeds, yet he looks not in this point of curing beyond his own Parish, except the person be so poor, that he is not able to reward the Physitian: for as he is charitable, so he is just also. Now it is a justice and debt to the Commonwealth he lives in, not to incroach on others Professions, but to live on his own. And justice is the ground of Charitie.

CHAP.

CHAP. XXIV.

The Parson's Arguing.

THE Countrey Parson, if there be any of his Parish that hold strange Doctrines, useth all possible diligence to reduce them to the *Common Faith*. The *First* means he useth is Prayer, beseeching the Father of lights to open their eyes, and to give him power so to fit his discourse to them, that it may effectually pierce their hearts, and convert them. The *second* means is a very loving, and sweet usage of them, both in going to, and sending for them often, and in finding out courtesies to place on them; as in their Tithes, or otherwise. The *third* means is the Observation, what is the main Foundation, and Pillar of their cause, whereon they rely;

as if he be a Papist, the Church is the hinge he turns on; if a Schismatick, scandal. Wherefore the Parson hath diligently examined these two with himself, as, "What the Church is; How it began; How it proceeded; whether it be a rule to it self; whether it hath a rule; whether having a rule, it ought not to be guided by it; whether any rule in the world be obscure; and how then should the best be so; at least in fundamental things; the obscuritie in some points being the exercise of the Church, the light in the foundations, being the guide; The Church needing both an evidence, and an exercise. So for Scandal: What scandal is, when given or taken; whether there being two precepts, one of obeying Authority, the other of not giving scandal, that ought not to be preferred, especially since in disobeying there is scandal also: " whe-

"whether things once indifferent,
"being made by the precept of
"Authority more than indiffe-
"rent, it be in our power to omit
"or refuse them. These and the
like points, he hath accurately di-
gested, having ever, besides, two
great helps and powerful perswa-
ders on his side; the one, a strict re-
ligious life; the other, an humble
and ingenuous search of truth, be-
ing unmoved in arguing, and void
of all contentiousness: which are
two great lights able to dazle the
eyes of the misled, while they con-
sider, that God cannot be wanting
to them in Doctrine, to whom he is
so gracious in Life.

Fig **CHAP.**

CHAP. XXV.***The Parson Punishing.***

WHenever the Countrey Parson proceeds so far as to call in Authoritie, and to do such things of legal opposition, either in the presenting or punishing of any, as the vulgar ever construes for signs of ill will; he forbears not in any wise to use the delinquent as before, in his behaviour and carriage towards him, not avoiding his companie, or doing any thing of averfness, save in the very act of punishment; neither doth he esteem him for an enemy, but as a brother still, except some small and temporary estranging may corroborate the punishment to a better subduing and humbling of the delinquent; which if it happily take effect, he

he then comes on the faster, and makes so much the more of him, as before he alienated himself; doubling his regards, and shewing by all means, that the delinquents return is to his advantage.

CHAP. XXVI.*The Parson's Eye.*

THE Countrey Parson at spare times from action, standing on a Hill, and considering his Flock, discovers *two sorts of vices, and two sorts of vicious persons.* There are some vices, whose natures are always clear, and evident, as Adultery, Murder, Hatred, Lying, &c. There are other vices, whose natures, at least in the beginning, are dark and obscure: as Covetousness, and Gluttonie. So likewise there

are some persons, who abstain not even from known sins; there are others, who when they know a sin evidently, they commit it not. It is true indeed, they are long a knowing it, being partial to themselves, and witty to others who shall reprove them from it. A man may be both Covetous, and Intemperate, and yet hear Sermons against both, and himself condemn both in good earnest: and the reason hereof is, because the natures of these vices being not evidently discussed, or known commonly, the beginnings of them are not easily observable: and the beginnings of them are not observed, because of the sudden passing from that which was just now lawful, to that which is presently unlawful, even in one continued action. So a mandining, eats at first lawfully; but proceeding on, comes to do unlawfully, even before he is aware; not knowing the bounds of

of the action, nor when his eating begins to be unlawful. So a man storing up money for his necessary provisions, both in present for his familie, and in future for his children, hardly perceives when his storing becomes unlawful: yet is there a period for his storing, and a point, or center, when his storing, which was even now good, passeth from good to bad. Wherefore the Parson being true to his business, hath exactly sifted the definitions of all vertues, and vices; especially canvassing those, whose natures are most stealing, and beginnings uncertain. Particularly, concerning these *two vices*, not because they are all that are of this dark, and creeping disposition, but for example sake, and because they are most common, he thus thinks: First, for Covetousness, he layes this ground: Whosoever when a just

occasion calls, either spends not at all, or not in some proportion to Gods blessing upon him, is covetous. The reason of the ground is manifest, because wealth is given to that end, to supply our occasions. Now, if I do not give every thing its end, I abuse the creature, I am false to my reason which should guide me, I offend the supreme Judge, in perverting that order which he hath set both to things, and to reason. The application of the ground would be infinite; but in brief, a poor man is an occasion, my Countrey is an occasion, my friend is an occasion, my Table is an occasion, my apparel is an occasion: if in all these, and those more which concern me, I either do nothing, or pinch, and scrape, and squeez blood, undecently to the station wherein God hath placed me, I am Covetous. More particularly, and to give one instance for all, if God
hath

hath given me servants, and I either provide too little for them, or that which is unwholsom, being sometimes baned meat, sometimes too salt, and so not competent nourishment, I am Covetous. I bring this example, because men usually think, that servants for their money are as other things that they buy, even as a piece of wood, which they may cut, or hack, or throw into the fire, and so they pay them their wages, all is well. Nay, to descend yet more particularly, if a man hath wherewithal to buy a spade, and yet he chuseth rather to use his neighbours, and wear out that, he is covetous. Nevertheless, few bring covetousness thus low, or consider it so narrowly, which yet ought to be done, since *there is a justice in the least things, and for the least there shall be a judgment.* Country people are full of these petty injustices, being cunning to make use

use of another, and spare themselves: And Scholars ought to be diligent in the observation of these, and driving of their general School-rules ever to the smallest actions of Life; which while they dwell in their Books, they will never find; but being seated in the Countrey, and doing their dutie faithfully, they will soon discover: especially if they carrie their eyes ever open, and fix them on their charge, and not on their preferment. Secondly, for Gluttonie, The Parson lays this ground, He that either for quantitie eats more than his health or employments will bear; or for qualitie is licorous after dainties, is a Glutton; as he that eats more than his estate will bear, is a Prodigal; and he that eats offensively to the Companie, either in his order, or length of eating, is scandalous and uncharitable. These *three* Rules generally comprehend the fautes

faults of eating, and the truth of them needs no proof: "so
"that men must eat, neither to
"the disturbance of their health,
"nor of their affairs; (which
"being over-burdened, or stu-
"dying dainties too much, they
"cannot well dispatch) nor of
"their estate, nor of their bre-
"thren. One act in these things
is bad, but it is the custom and
habit that names a Glutton. Ma-
ny think they are at more li-
bertie than they are, as if they
were Masters of their health, and
so they will stand to the pain,
all is well. But to eat to ones hurt,
comprehends, besides the hurt,
an act against reason, because it
is unnatural to hurt ones self; and
this they are not Masters of.
Yet of hurtful things, I am more
bound to abstain from those,
which by mine own experience I
have found hurtful, then from those
which by a common tradition, and
vulgar

vulgar knowledge, are reputed to be so. That which is said of hurtful meats, extends to hurtful drinks also. As for the quantitie, touching our employments, none must eat so, as to disable themselves from a fit discharging either of Divine duties, or duties of their calling. "So that if after Dinner they are not fit (or unweeldy) either to pray, or work, they are Gluttons. Not that all must presently work after Dinner; (For they rather must not work, especially Students, and those that are weakly,) but that they must rise so, as that it is not meat, or drink, that hinders them from working. To guide them in this, there are *Three Rules*: *First*, the custom and knowledge of their own body, and what it can well digest: *The second*, the feeling of themselves in time of eating, which because it is deceitful; (for one thinks in eating, that he can eat more,

more, than afterwards he finds true:) The *third* is the observation with what appetite they sit down. This last rule joyned with the first, never fails. For knowing what one usually can well digest, and feeling when I go to meat in what disposition I am, either hungry or not, according as I feel my self, either I take my wonted proportion, or diminish of it. Yet Physicians bid those that would live in health, not keep an uniform diet, but to feed variously, now more, now less: And *Gerson*, a spiritual man, wisheth all to incline rather to too much, than to too little; his reason is, because diseases of exiniation are more dangerous, than diseases of repletion. But the Parson distinguisheth according to his double aim, either of Abstinence a Moral virtue, or Mortification a Divine. When he deals with any that is heavy, and carnal; he gives

gives him those freer rules: but when he meets with a refined, and heavenly disposition, he carries them higher, even sometimes to a forgetting of themselves, knowing that there is one, who when they forget, remembers for them; As when the people hungred and thirsted after our Saviours Doctrine, and tarried so long at it, that they would have fainted, had they returned emptie, he suffered it not; but rather made food miraculously, than suffered so good desires to miscarry.

CHAP.

CHAP. XXVII.

The Parson in Mirth.

THE Countrey Parson is generally sad, because he knows nothing but the Cross of Christ, his mind being defixed on it with those nails wherewith his Master was: or if he have any leisure to look off from thence, he meets continually with two most sad spectacles, Sin, and Miserie; God dishonoured every day; and man afflicted. Nevertheless, he sometimes refresheth himself, as knowing that nature will not bear everlasting droopings, & that pleasantness of disposition is a great key to do good; not only because all men shun the companie of perpetual severitie, but also for that when they are in companie, instructions
sea-

seasoned with pleasantness, both enter sooner, and root deeper. Wherefore he condescends to human frailties both in himself and others; and intermingles some mirth in his discourses occasionally, according to the pulse of the hearer.

CHAP. XXVIII.

The Parson in Contempt.

THE Country Parson knows well, that both for the general ignominie, which is cast upon the profession, and much more for those rules, which out of his choicest judgment, he hath resolved to observe, and which are described in this Book, he must be despised; because this hath been the portion of God his Master, and of Gods Saints his Brethren, and this

this is foretold, that it shall be so still, until things be no more. Nevertheless, according to the Apostles rule, he endeavours, *that none shall despise him*; especially in his own Parish, he suffers it not to his utmost power; for that, where contempt is, there is no room for instruction. This he procures, *First*, by his Holy and unblameable life; which carries a reverence with it, even above contempt. *Secondly*, by a courteous carriage, and winning behaviour; he that will be respected, must respect; doing kindnesses, but receiving none; at least of those, who are apt to despise: for this argues a height and eminence of mind, which is not easily despised, except it degenerate to pride. *Thirdly*, by a bold and impartial reproof, even of the best in the Parish, when occasion requires: for this may produce hatred in those that are reprov'd, but

but never contempt either in them or others. *Lastly*, if the contempt shall proceed so far as to do any thing punishable by Law, as contempt is apt to do, if it be not thwarted, *the Parson having a due respect both to the person, and to the cause, referreth the whole matter to the examination, and punishment of those which are in Authoritie*; that so the sentence lighting upon one, the example may reach to all. But if the Contempt be not punishable by Law, or being so, the Parson thinks it in his discretion either unfit, or bootless to contend; then when any despises him, he takes it either in a *humble way*, saying nothing at all; or else in a *slighting way*, shewing that reproaches touch him no more, than a stone thrown against heaven, where he is, and lives; or in a *sad way*, grieved at his own, and others sins, which continually break Gods Laws, and dishonour him with those mouths, which he continually fills,
and

and feeds: or else in a *doctrinal way*, saying to the contemner, Alas, why do you thus? you hurt your self, not me; he that throws a stone at another, hits himself; and so between gentle reasoning, and pitying, he overcomes the evil: or lastly, in a *Triumphant way*, being glad, and joyful, that he is made conformable to his Master; and being in the world as he was, hath this undoubted pledge of his salvation. These are the *five shields*, wherewith the Godly receive the darts of the wicked; leaving anger, and retorting, and revenge to the children of the world, whom anothers ill mastereth, and leadeth captive without any resistance, even in resistance, to the same destruction. For *while they resist the person that reviles, they resist not the evil which takes hold of them, and is far the worse enemy.*

CHAP. XXIX.

*The Parson with his Church-
Wardens.*

THE Countrey Parson doth often , both publickly , and privately , instruct his Church-Wardens , what a great Charge lies upon them , and that indeed the whole order and discipline of the Parish is put into their hands. If himself reform any thing , it is out of the overflowing of his Conscience , whereas they are to do it by Command , and by Oath. Neither hath the place its dignitie from the Ecclesiastical Laws only , since even by the Common Statute-Law they are taken for a kind of Corporation , as being persons enabled by

by that Name to take moveable goods, or chattels, and to sue, and to be sued at the Law concerning such goods for the use and profit of their Parish: and by the same Law they are to levy penalties for negligence in resorting to Church, or for disorderly carriage in time of Divine Service. Wherefore the Parson suffers not the place to be vilified or debased, by being cast on the lower rank of people; but invites and urges the best unto it, shewing that they do not lose, or go less, but gain by it; it being the greatest honour of this world, to doe God and his chosen service; or as *David* sayes, to be even a door-keeper in the house of God. Now the *Canons being the Church-Wardens Rule*, the Parson adviseth them to read, or hear them read often, as also the visi-

Visitation Articles, which are grounded upon the Canons, that so they may know their dutie, and keep their Oath the better, in which regard, considering the great Consequence of their place, and more of their Oath, he wisheth them by no means to spare any, though never so great; but if after gentle, and neighbourly admonitions, they still persist in ill, to present them; yea though they be Tenants, or otherwise engaged to the Delinquent: for their obligation to God, and their own soul, is above any temporal tye. Do well and right, and let the world sink.

CHAP.

CHAP. XXX.

The Parson's Consideration of Providence.

THE Countrey Parson considering the great aptness, Countrey people have to think that all things come by a kind of natural course; and that if they sow and soyl their grounds, they must have corn; if they keep and fodder well their cattel, they must have milk, and Calves; labours to reduce them to see Gods hand in all things, and to believe, that things are not set in such an inevitable order, but that God often changeth it according as he sees fit, either for reward or punishment. To this end he represents to his flock, that God hath, and exerciseth a *threefold Power* in every thing which concerns man.

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The First is a *sustaining power* ; the
Second a *governing power* ; the
Third a *spiritual power*. By his
sustaining power, he preserves and
actuates every thing in his being ;
so that corn doth not grow by any
other virtue, than by that which
he continually supplies, as the
corn needs it ; without which
supply the corn would instantly
dry up, as a river would, if the
fountain were stopped. And it
is observable, that if any thing
could presume of an inevitable
course, and constancie in its ope-
rations, certainly it should be ei-
ther the Sun in heaven, or the fire
on earth, by reason of their fierce,
strong and violent natures : yet
when God pleased, the Sun stood
still, the fire burned not. By
Gods *governing power*, he pre-
serves and orders the references of
things one to the other, so that
though the corn do grow, and be
preserved in that act by his *sustain-*
ing

ing power, yet if he suit not other things to the growth, as seasons, and weather, and other accidents, by his governing power, the fairest harvests come to nothing. And it is observable, that God delights to have men feel, and acknowledge, and reverence his power, and therefore he often overturns things, when they are thought past danger; that is his time of interposing: As when a Merchant hath a ship come home after many a storm, which it hath escaped, he destroys it sometimes in the very Haven; or if the goods be housed, a fire hath broken forth, and suddenly consumed them. Now this he doth, that men should perpetuate, and not break off their acts of dependance, how fair soever the opportunities present themselves. So that if a Farmer should depend upon God all the year, and being ready to put hand to sickle, shall then secure himself, and think all

cock-sure; then God sends such weather, as lays the corn, and destroyes it: or if he depend on God further, even till he imbarn his corn, and then think all sure; God sends a fire, and consumes all that he hath: For that he ought not to break off, but to continue his dependance on God, not only before the corn is inned, but after also; and indeed, to depend, and fear continually. *The third power is spiritual*, by which God turns all outward blessings to inward advantages. So that if a Farmer hath both a fair harvest, and that also well inned, and imbarned, and continuing safe there; yet if God give him not the Grace to use and utter this well, all his advantages are to his loss. Better were his corn burnt, than not spiritually improved. And it is observable in this, how Gods goodness

ness strives with mans refractori-
ness; Man would sit down at this
world, God bids him sell it, and
purchase a better: Just as a Fa-
ther, who hath in his hand an ap-
ple, and a piece of Gold under
it; the Child comes, and with
pulling, gets the apple out of his
Fathers hand: his Father bids
him throw it away, and he will
give him the gold for it, which
the Child utterly refusing, eats it,
and is troubled with worms. So
is the carnal and wilful man with
the worm of the grave in this
world, and the worm of Consci-
ence in the next.

CHAP. XXXI.

The Parson in Libertie.

THE Countrey Parson observing the manifold wiles of Satan (who plays his part sometimes in drawing Gods Servants from him, sometimes in perplexing them in the service of God) stands fast in the Libertie where with Christ hath made us free. This Libertie he compasseth by one *Distinction*, and that is, of what is *Necessarie*, and what is *Additionarie*. As for example: It is necessarie, that all Christians should pray twice a day, every day of the week, and four times on Sunday, if they be well. This is so necessarie, and essential to a Christian, that he cannot without this, maintain himself in a Christian state. Besides this, the Godly have

have ever added some hours of prayer, as at nine, or at three, or at mid-night, or as they think fit, and see cause, or rather as Gods Spirit leads them. But these prayers are not *Necessarie*, but *Additionarie*. Now it so happens, that the godly petitioner upon some emergent interruption in the day, or by oversleeping himself at night, omits his *additionarie* prayer. Upon this, his mind begins to be perplexed, and troubled, and Satan, who knows the exigent, blows the fire, endeavouring to disorder the Christian, and put him out of his station, and to enlarge the perplexitie, until it spread, and taint his other duties of pietie, which none can perform so well in trouble, as in calmness. Here the Parson interposeth with *His Distinction*, and shews the perplexed Christian, that this prayer being *additionarie*, not *necessarie*; taken in. not command-

ed, the omission thereof upon just occasion ought by no means to trouble him. God knows the occasion as well as he, and He is as a gracious Father, who more accepts a common course of devotion, than dislikes an occasional interruption. And of this, he is so to assure himself, as to admit no scruple, but to go on as chearfully, as if he had not been interrupted. By this it is evident, that the *Distinction* is of singular use and comfort, especially to pious minds, which are ever tender, and delicate. But here there are *Two Cautions* to be added. *First*, that this interruption proceed not out of slackness, or coldness, which will appear if the Pious soul foresee and prevent such interruptions, what he may, before they come; and when, for all that, they do come, he be a little affected therewith, but not afflicted, or troubled; if he resent it to a dislike but not a grief.

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Secondly, that this Interruption proceed not out of shame. As for example: A godly man, not out of superstition, but of reverence to Gods house, resolves when-ever he enters into a Church, to kneel down and pray, either blessing God, that he will be pleased to dwell among men; or beseeching him, that when-ever he repairs to his house, he may behave himself so as befits so great a presence; and this briefly. But it happens, that near the place where he is to pray, he spies some scoffing ruffian, who is likely to deride him for his pains: if he now, shall either for fear or shame, break his custom, he shall do passing ill: so much the rather ought he to proceed, as that by this he may take into his Prayer humiliation also. On the other side, if I am to visit the sick in haste, & my nearest way lie through the Church, I wil not doubt to go without staying to pray there (but only, as I pass, in

my heart) because this kind of Prayer is *additionarie*, not *necessarie*, and the other dutie overweighs it: So that if any scruple arise, I will throw it away, and be most confident, that God is not displeased. This distinction may run through all Christian duties, and it is a great stay and settling to religious souls.

CHAP. XXXII.

The Parson's Surveys.

THE Countrey Parson hath not only taken a particular Survey of the faults of his own Parish, but a general also of the diseases of the time, that so, when his occasions carry him abroad, or bring strangers to him, he may be the better armed to encounter them. *The great and national sin*

of this Land, he esteems to be *lath-
ness*; great in it self, and great in
Consequence: For when men have
nothing to do, then they fall to
drink, to steal, to whore, to scoff,
to revile, to all sorts of gamings.
Come, say they, we have nothing
to do, lets go to the Tavern, or
to the Stews, or what not?
Wherefore the Parson strongly op-
poseth this sin, wheresoever he
goes. And because *latheness* is two-
fold, the one in *having no calling*,
the other in *walking carelessly in our
calling*, he first represents to every
bodie the necessitie of a vocation.
The reason of this assertion is ta-
ken from the nature of man, where-
in God hath placed two great In-
struments, Reason in the Soul, and
a Hand in the Bodie, as engagements
of working: So that even in *Para-
dise man had a Calling*, and how
much more out of Paradise, when
the evils which he is now subject
unto, may be prevented, or di-
verted

verted by reasonable imployment. Besides, *every gift or abilitie is a talent to be accounted for*, and to be improved to our Masters Advantage. Yet it is also a debt to our Countrey to have a Calling, and it concerns the Common-wealth, that none should be idle, but all busied. Lastly, riches are the blessing of God, and the great Instrument of doing admirable good; therefore all are to procure them honestly and seasonably, when they are not better imployed. Now this reason crosseth not our Saviours precept of selling what we have, because when we have sold all, and given it to the poor, we must not be idle, but labour to get more, that we may give more, according to St. Paul's rule, *Ephes. 4. 28. 1 Thes. 4. 11, 12.* So that our Saviours selling is so far from crossing St. Paul's working, that it rather stablisheth it, since they that have nothing, are fittest

fittest to work. Now because the only opposer to this Doctrin is the Gallant, who is witty enough to abuse both others, and himself, and who is ready to ask, if he shall mend shoes, or what he shall do? Therefore the Parson unmoved, sheweth, that *ingenuous and fit* employment is never wanting to those that seek it; But if it should be, the Assertion stands thus: All are either to have a Calling, or prepare for it: He that hath or can have yet no employment, if he truly, and seriously prepare for it, he is safe and within bounds. Wherefore all are either presently to enter into a Calling, if they be fit for it, and it for them; or else to examin with care, and advice, what they are fittest for, and to prepare for that with all diligence. But it will not be amiss in this exceeding useful point to descend to particulars: for exactness lies in particulars. Men are
either

either single, or married: The married and house-keeper hath his hands full, if he do what he ought to do. For there are two branches of his affairs; first, the improvement of his familie, by bringing them up in the fear and nurture of the Lord; and secondly, the improvement of his grounds, by drowing, or draining, or stocking, or fencing, or ordering his land to the best advantage both of himself and his neighbours. The *Italian* sayes, *None souls his hands in his own business*: and it is an honest, and just care, so it exceed not bounds, for every one to imploy himself to the advancement of his affairs, that he may have wherewithal to do good. But his familie is his best care, to labour Christian souls, and raise them to their height, even to heaven; to dress and prune them, and take as much joy in a straight-growing child, or servant, as a Gar-

Gardiner doth in a choise Tree:
Could men find out this delight,
they would seldom be from home;
whereas now, of any place they
are least there. But if after all
this care well dispatched, the
house-keepers Familie be so small,
and his dexterity so great, that he
have leisure to look out, the Vil-
lage or Parish which either he lives
in, or is near unto it, is his im-
ployment. He considers every
one there, and either helps them
in particular, or hath general Pro-
positions to the whole Town or
Hamlet, of advancing the publick
Stock, and managing Commons,
or Woods, according as the place
suggests. But if he may be of the
Commission of Peace, there is no-
thing to that: No Common-wealth
in the world hath a better Institu-
tion than that of Justices of the
Peace: For it is both a securitie to
the King, who hath so many
dispersed Officers at his beck
through-

throughout the Kingdom, accountable for the publick good; and also an honourable employment of a Gentle, or Noble-man in the Countrey he lives in, enabling him with power to do good, and to restrain all those, who else might both trouble him and the whole State. Wherefore it behoves all, who are come to the gravitie and ripeness of judgment for so excellent a Place, not to refuse, but rather to procure it. And whereas there are usually three Objections made against the Place; the one, the abuse of it, by taking petty Countrey bribes; the other, the casting of it on mean persons, especially in some Shires: and lastly, the trouble of it: These are so far from deterring any good man from the place, that they kindle them rather to redeem the Dignitie either from true faults, or unjust aspersions. Now, for single men, they are either Heirs,
or

or younger Brothers: The Heirs are to prepare in all the fore-mentioned points against the time of their practice. Therefore they are to mark their Fathers discretion in ordering his House and Affairs; and also else-where, when they see any remarkable point of Education or good husbandrie, and to transplant it in time to his own home, with the same care as others, when they meet with good fruit, get a graft of the Tree, enriching their Orchard, and neglecting their House. Besides, they are to read Books of Law and Justice; especially the Statutes at large. As for better Books of Divinitie, they are not in this Consideration, because we are about a Calling, and a preparation thereunto. But chiefly, and above all things, they are to frequent Sessions and Assizes; for it is both an honour which they owe to the Reverend Judges and Magistrates, to attend

attend them at least in their Shires; and it is a great advantage to know the practise of the Land; for our Law is Practise. Sometimes he may go to Court, as the eminent place both of good and ill. At other times he is to travel over the King's Dominions, cutting out the Kingdom into Portions, which every year he surveys piece-meal. When there is a Parliament, he is to endeavour by all means to be a Knight or Burgess there; for there is no School to a Parliament. And when he is there, he must not only be a morning man, but at Committees also; for there the particulars are exactly discussed, which are brought from thence to the House but in general. When none of these occasions call him abroad, every morning that he is at home, he must either ride the Great Horse, or exercise some of his Militarie Postures. For all Gentlemen (that are now weakened,
and

and disarmed with sedentary lives) are to know the use of their Arms: and as the Husbandman labours for them, so must they fight for, and defend them, when occasion calls. This is the dutie of each to other, which they ought to fulfill: And the Parson is a lover of, and exciter to, justice in all things, even as *John the Baptist* squared out to every one (even to Souldiers) what to do. As for younger Brothers, those whom the Parson finds loose, and not engaged into some Profession by their Parents, whose neglect in this point is intolerable, and a shameful wrong both to the Common wealth, and their own House: To them, after he hath shew'd the unlawfulness of spending the day in dressing, Complementing, visiting, and sporting, he first commends the studie of the Civil Law, as a brave, and wise knowledge, the Professors whereof were much imployed by

by *Q. Eliz.* because it is the key of *Commerce*, and discovers the rules of forrain Nations. Secondly, he commends the *Mathematicks*, as the only wonder-working knowledge, and therefore requiring the best spirits. After the several knowledge of these, he adviseth to insist and dwell chiefly on the two noble branches thereof, of *Fortification*, and *Navigation*; The one being useful to all Countries, and the other especially to *Islands*. But if the young Gallant think these Courses dull, and flegmatick, where can he busie himself better, than in those new Plantations and discoveries, which are not only a noble, but also as they may be handled, a religious employment? Or let him travel into *Germanie* and *France*, and observing the Artifices, and Manufactures there, transplant them hither, as divers have done lately, to our Countreys advantage.

CHAP. XXXIII.

The Parson's Librarie.

THE Countrey Parson's Librarie is a holy Life: for (besides the blessing that that brings upon it, there being a promise; that if the Kingdom of God be first sought, all other things shall be added) even it self is a Sermon. For the temptations with which a good man is beset, and the wayes which he used to overcome them, being told to another, whether in private conference, or in the Church, are a Sermon. He that hath considered how to carry himself at Table about his appetite, if he tell this to another, preacheth, and much more feelingly, and judiciously, than he writes his rules of temperance out of Books. So that the Parson having

having studied and mastered all his lusts and affections within, and the whole Armie of Temptations without, hath ever so many Sermons readie penn'd, as he hath victories. And it fares in this as it doth in Physick: He that hath been sick of a Consumption, and knows what recovered him, is a Physitian, so far as he meets with the same disease, and temper; and can much better, and particularly do it, than he that is generally learned, and was never sick. And if the same person had been sick of all diseases, and were recovered of all, by things that he knew; there were no such Physitian as he, both for skill and tenderness. Just so it is in Divinitie, and that not without manifest reason: for though the temptations may be diverse in divers Christians, yet the victorie is alike in all, being by the self-same Spirit. Neither is this true only in the militarie state
of

of a Christian life, but even in the peaceable also; when the servant of God, freed for a while from temptation, in a quiet sweetness seeks how to please his God. Thus the Parson, considering that repentance is the great virtue of the Gospel, and one of the first steps of pleasing God, having for his own use examined the nature of it, is able to explain it after to others. And particularly, having doubted sometimes, whether his repentance were true, or at least in that degree it ought to be, since he found himself sometimes to weep more for the loss of some temporal things, than for offending God, he came at length to this resolution, that repentance is an act of the mind, not of the Bodie, even as the Original signifies; and that the chief thing which God in Scriptures requires, is the heart, and the spirit, and to worship him in truth, and spirit. Wherefore
in

in case a Christian endeavour to weep, and cannot, since we are not Masters of our bodies, this sufficeth. And consequently he found, that the essence of repentance, (that it may be alike in all Gods children, which as concerning weeping it cannot be, some being of a more melting temper than others) consisteth in a true detestation of the soul, abhorring, and renouncing sin, and turning unto God in truth of heart, and newness of life: Which acts of repentance are and must be found in all Gods servants: Not that weeping is not useful, where it can be, (that so the bodie may joyn in the grief, as it did in the sin) but that, so the other acts be, that is not necessarie: so that he as truly repents, who performs the other acts of repentance, when he cannot more, as he that weeps a flood of tears. This instruction and comfort the Parson getting for himself, when

when he tells it to others, becomes a Sermon. The like he doth in other Christian virtues, as of Faith, and Love, and the Cases of Conscience belonging thereto, wherein (as St. Paul implies that he ought, *Romans 2.*) he first preacheth to himself, and then to others.

CHAP. XXXIV.*The Parson's Dexterity in applying of Remedies.*

THE Country Parson knows, that there is a *double state of a Christian* even in this Life, the one *militarie*, the other *peaceable*. The *Militarie* is, when we are assaulted with temptations either from within or from without. The *Peaceable* is, when the Devil for a time leaves us, as he did our Saviour,

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viour, and the Angels minister to us their own food, even joy, and peace; and comfort in the Holy Ghost. These two states were in our Saviour, not only in the beginning of his preaching, but afterwards also, (as *Matth.* 22. 35. He was tempted: And *Luke* 10. 21. He rejoyced in Spirit:) And they must be likewise in all that be his. Now the Parson having a Spiritual judgment, according as he discovers any of his Flock to be in one and the other state, so he applies himself to them. Those that he finds in the *peaceable state*, he adviseth to be very vigilant, and *not to let go the reins as soon as the horse goes easie*. Particularly, he counselleth them to two things: First, to take heed, lest their quiet betray them (as it is apt to do) to a coldness, and carelessness in their devotions, but to labour still to be as fervent in Christian duties, as they remember themselves

selves were, when affliction did blow the coals. Secondly, not to take the full compass and liber-
 tie of their Peace: not to eat of all those dishes at table, which even their present health other-
 wise admits; nor to store their house with all those furnitures, which even their present plentie of wealth otherwise admits; nor when they are among them that are merrie, to extend themselves to all that mirth, which the present occasion of wit and companie otherwise admits; but to put bounds and hoops to their joys: so will they last the longer, and when they depart, return the sooner. *If we would judge our selves, we should not be judged*; and if we would bound our selves, we should not be bounded. But if they shall fear, that at such, or such a time, their peace and mirth have carried them further than this moderation, then to take *Job's* ad-

mirable Course, who sacrificed, lest his Children should have transgressed in their mirth: So let them go, and find some poor afflicted soul, and there be bountiful, and liberal; for with such sacrifices God is well pleased. Those that the Parson finds in the militarie state, he fortifies, and strengthens with his utmost skill. Now in those that are tempted, whatsoever is unruly, falls upon *Two Heads*; Either they think, that there is none that can or will look after things, but all goes by chance, or wit: Or else, though there be a great Governour of all things, yet to them he is lost, as if they said, *God doth forsake and persecute them, and there is none to deliver them.* If the Parson suspect the first, and find sparks of such thoughts now and then to break forth, then without opposing directly (for disputation is no Cure for Atheism) he scatters
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in his discourse three sorts of Arguments.

The *First* taken from Nature, the *second* from the Law, the *third* from Grace. For Nature, he sees not how a house could be either built without a builder, or kept in repair without a House-keeper. He conceives not possibly, how the winds should blow so much as they can, and the sea rage so much as it can, and all things do what they can, and all, not only without dissolution of the whole, but also of any part, by taking away so much as the usual seasons of summer and winter, earing and harvest. Let the weather be what it will, still we have bread, though sometimes more, sometimes less; wherewith also a careful *Joseph* might meet. He conceives not possibly, how he that would believe a Divinitie, if he had been at the Creation of all things, should less believe it, seeing the

Preservation of all things ; For Preservation is a Creation ; and more, it is a continued Creation, and a Creation every moment.

Secondly, For the Law, there may be so evident, though unused a proof of Divinitie taken from thence, that the Atheist, or Epicurian, can have nothing to contradict. The Jews yet live, and are known: they have their Law and Language bearing witness to them, and they to it : they are Circumcised to this day, and expect the promises of the Scripture; their Countrey also is known, the p'aces, and rivers travelled unto, and frequented by others, but to them an unpenetrable rock, an unaccessible desert. Wherefore if the Jews live, all the great wonders of old live in them, and then who can deny the stretched-out arm of a mighty God ? especially since it may be a just doubt, whether, considering the stubborn-

borness of the Nation, their living then in their Countrey under so many miracles, were a stranger thing, than their present exile, and disabilitie to live in their Countrey. And it is observable, that this very thing was intended by God, that the Jews should be his proof, and witnesses, as he calls them, *Isaiah* 43. 12. And their very dispersion in all Lands, was intended not only for a punishment to them; but for an exciting of others by their sight, to the acknowledging of God and his power, *Psal* 59. 11. And therefore this kind of punishment was chosen rather than any other.

Thirdly, For Grace. Besides the continual succession (since the Gospel) of Holie men, who have born witness to the truth, (there being no reason why any should distrust *St. Luke*, or *Tertullian*, or *Chrysostom*, more than *Tullie*, *Virgil*, or *Livie*;) There are two

Prophecies in the Gospel, which evidently argue Christs Divinitie by their success: the one concerning the woman that spent the ointment on our Saviour, for which he told, that it should never be forgotten, but with the Gospel it self be preached to all ages, *Matth. 26. 13.* The other concerning the destruction of *Jerusalem*; of which our Saviour said, that that generation should not pass, till all were fulfilled, *Luke 21. 32.* Which *Iosephus's* Historie confirmeth, and the continuance of which Verdict is yet evident. To these might be added the Preaching of the Gospel in all Nations, *Matthew 24. 14.* which we see even miraculously effected in these new discoveries, God turning mens Covetousness, and Ambitions, to the effecting of his Word. Now a Prophecie is a wonder sent to Posteritie, lest they complain of want of wonders.

ders; It is a Letter sealed, and sent, which to the Bearer is but Paper, but to the receiver, and opener, is full of power. He that saw Christ open a blind mans eyes, saw not more Divinitie, than he that reads the womans ointment in the Gospel, or sees *Jerusalem* destroyed. With some of these heads enlarged, and woven into his discourse, at several times and occasions, the Parson setteth wavering minds. But if he sees them nearer desperation, than Atheism; not so much doubting a God, as that he is theirs; then he dives unto the boundless Ocean of Gods Love, and the unspeakable riches of his loving-kindness. He hath one argument un-answerable. If God hate them, either he doth it as they are Creatures, dust and ashes; or as they are sinful. As Creatures, he must needs love them; for no perfect Artist ever yet hated his own work. As sinful,

he must much more love them; because notwithstanding his infinite hate of sin, his love overcame that hate; & that with an exceeding great victorie; which in the Creation needed not, gave them love for love, even the Son of his love, out of his bosom of love. So that man, which way soever he turns, hath two pledges of Gods love, (that in the mouth of two or three witnesses every word may be established) the one in his *Being*, the other in his *sinful Being*: and this as the more faultie in him, so the more glorious in God. And all may certainly conclude, that God loves them, till either they despise that love; or despair of his mercie: not any sin else, but is within his love; but the despising of love must needs be without it. The thrusting away of his arm makes us only not embraced.

CHAP. XXXV.

The Parson's Condescending.

THE Countrey Parson is a
Lover of old Customs, if
they be good and harmless; and
the rather, because Countrey peo-
ple are much addicted to them, so
that to favour them therein is to
win their hearts, and to oppose
them therein is to deject them. If
there be any ill in the custom,
which may be severed from the
good, he pares the app'le, and
gives them the clean to feed on.
Particularly, he loves *Procession*,
and maintains it, because there are
contained therein *four* manifest ad-
vantages: *First*, A blessing of God
for the fruits of the field: *Second-*
ly, Justice in the Preservation of
bounds: *Thirdly*, Charitie in lo-
ving walking, and neighbourly

accompanying one another, with reconciling of differences at that time, if there be any: *Fourthly*, Mercie in relieving the poor by a liberal distribution and largesse, which at that time is, or ought to be used: Wherefore he exacts of all to be present at the perambulation, and those that withdraw, and sever themselves from it, he dislikes, and reproves as uncharitable and un-neighbourly; and if they will not reform, presents them. Nay, he is so far from condemning such assemblies, that he rather procures them to be often, as knowing that absence breeds strangeness, but presence love. Now love is his business and aim; wherefore he likes well, that his Parish at good times invite one another to their houses, and he urgeth them to it: and sometimes, where he knows there hath been or is a little difference, he takes one of the parties, and goes with him to the other, and all dine or sup together.

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There is much preaching in this friendliness. Another old Custom there is of saying, when light is brought in, *God send us the light of heaven;* And the Parson likes this very well; neither is he afraid of praising, or praying to God at all times, but is rather glad of catching opportunities to do them. Light is a great Blessing, and as great as food, for which we give thanks: and those that think this superstitious, neither know superstition, nor themselves. As for those that are ashamed to use this form, as being old, and obsolete, and not the fashion, he reforms, and teaches them, that at Baptism they professed not to be ashamed of Christs Cross, or for any shame to leave that which is good. He that is ashamed in small things, will extend his pusillanimity to greater. Rather should a Christian Souldier take such occasions to harden himself, and to further his exercises of Mortification.

CHAP. XXXVI.

The Parson Blessing.

TH E Countrey Parson wonders, that *Blessing the people* is in so little use with his brethren: whereas he thinks it not only a *grave, and reverend thing*, but a *beneficial* also. Those who use it not: do so either out of niceness, because they like the salutations, and complements, and forms of worldly language better; which conformitie and fashionableness is so exceeding unbecomming a Minister, that it deserves reproof, not refutation: Or else, because they think it emptie and superfluous. But that which the Apostles used so diligently in their writings, nay, which our Saviour himself used, *Mark* 10. 16, cannot be vain and superfluous. But
this

this was not proper to Christ, or the Apostles only, no more than to be a spiritual Father was appropriated to them. And if temporal Fathers bless their children, how much more may, and ought Spiritual Fathers? Besides, *the Priests of the Old Testament were commanded to Bless the people*, and the form thereof is prescribed, *Numb. 6.* Now as the Apostle argues in another case; if the Ministration of condemnation did bless, how shall not the Ministration of the Spirit exceed in blessing? The fruit of this blessing good *Hannah* found, and received with great joy, *1 Sam. 1. 18.* though it came from a man disallowed by God: for it was not the person, but Priesthood, that blessed; so that even all Priests may bless. Neither have the Ministers power of Blessing only, but also of Cursing. So in the Old Testament *Elisba* cursed the children, *2 Kings*
2.24.

2. 24. which though our Saviour reproved, as unfitting for his particular, who was to shew all humilitie before his Passion, yet he allows it in his Apostles. And therefore St. *Peter* used that fearful imprecation to *Simon Magus*, *Act. 8.* *Thy money perish with thee:* and the event confirmed it. So did St. *Paul*, *2 Tim. 4. 14.* and *1 Tim. 1. 20.* speaking of *Alexander* the Copper-smith, who had withstood his preaching, *The Lord* (saith he) *reward him according to his works.* And again, of *Hymenem* and *Alexander*, he saith, he had *delivered them to satan, that they might learn not to Blaspheme.* The Forms both of Blessing, and Curfing, are expounded in the Common-Prayer Book: the one, in, *The Grace of our Lord Jesus Christ, &c.* and, *The Peace of God, &c.* the other in general, in *the Commination.*

Now Blessing differs from prayer, in assurance, because it is not per-

performed by way of request, but of confidence, and power, effectually applying Gods favour to the blessed, by the interesting of that dignitie wherewith God hath invested the Priest, and engaging of Gods own power and institution for a Blessing. The neglect of this dutie in Ministers themselves, hath made the people also neglect it; so that they are so far from craving this benefit from their ghostly Father, that they oftentimes go out of Church, before he hath blessed them. In the time of Poperie, the Priests *Benedicite*, and his holy water, were over-highly valued; and now we are fallen to the clean contrary, even from superstition to coldness, and Atheism. But the Parson first values the gift in himself, and then teacheth his Parish to value it. And it is observable, that if a Minister talk with a great man, in the ordinary course of complementing language, he

he shall be esteemed as an ordinary complementer ; but if he often interpose a Blessing, when the other gives him just opportunitie, by speaking any good, this unusual form begets a reverence, and makes him esteemed according to his Profession. The same is to be observed in writing Letters also. To conclude, if all men are to bless upon occasion, as appears, *Rom. 12. 14.* how much more those, who are spiritual Fathers ?

CHAP. XXXVII.

Concerning Detraction.

THE Countrey Parson perceiving, that most, when they are at leisure, make others faults their entertainment and discourse, and that even some good men think, so they speak truth, they may disclose anothers fault, finds it somewhat difficult how to proceed in this point. For if he absolutely shut up mens mouths, and forbid all disclosing of faults, many an evil may not only be, but also spread in his Parish, without any remedie (which cannot be applied without notice) to the dishonour of God, and the infection of his flock, and the discomfort, discredit and hinderance of the Pastor. On the other side, if it be unlawful to open faults, no benefit

fit or advantage can make it lawful: for *we must not do evil, that good may come of it.* Now the Parson taking this point to task, which is so exceeding useful, (and hath taken so deep root, that it seems the very life and substance of Conversation) hath proceeded thus far in the discussing of it. Faults are either notorious, or private. Again, notorious faults are either such as are made known by common fame, (and of these, those that know them, may talk, so they do it not with sport, but commiseration;) or else such as have passed judgment, and been corrected either by whipping, or imprisoning, or the like. Of these also men may talk, and more, they may discover them to those that know them not: because *infamie is a part of the sentence against malefactors*, which the Law intends, as is evident by those, which are branded for rogues, that they may be known, or put into the stocks, that they

they may be looked upon. But some may say, though the Law allow this, the Gospel doth not, which hath so much advanced Charitie, and ranked backbiters among the generation of the wicked, *Rom. 1.30.* But this is easily answered: As the executioner is not uncharitable, that takes away the life of the condemned, except besides his office, he add a tincture of private malice in the joy, and hast of acting his part; so neither is he that defames him, whom the Law would have defamed, except he also do it out of rancor. For in infamie, all are executioners, and the Law gives a malefactor to all to be defamed. And as malefactors may lose and forfeit their goods, or life; so may they their good name, and the possession thereof, which before their offence, and Judgment, they had in all mens breasts; for all are honest, till the contrary be proved. Besides, it concerns the
Com-

Common-Wealth that Rogues should be known, and Charitie to the publick hath the precedence of private Charitie. So that it is so far from being a fault to discover such offenders, that it is a dutie rather, which may do much good, and save much harm. Nevertheless, if the punished Delinquent shall be much troubled for his sins, and turn quite another man, doubtless then also mens affections and words must turn, and forbear to speak of that, which even God himself hath forgotten.

An Advertisement to the Reader.

THE First Edition
of This Book came
out in Sad Times, (*An-
no Domini* 1652.) when
violence had gotten the
upper hand: what here
next follows, was then
thought meet, to be the
Preface to it. Now the
Almighty, who chang-
eth Times and Seasons,
himself abiding unchan-
geable, having (for his
own names sake, and
their sakes to whom the
former

An Advertisement to the Reader.

former Preface was dedicated, who many of them, were Fervent intercessors for the same) wrought a wonderful deliverance; it is thought fit that it should withdraw, and stand here behind the Curtain, Resigning that place to another, that may move the Reader to Thankfulness for that stupendious mercy; and to express it, as by all other possible Testifications, so by making a right use of This Book.

A Prefatory View
OF THE
LIFE and VIRTUES
OF THE
AUTHOUR,
AND
Excellencies of This BOOK.

To the *Christian*, more designedly, to
the *Clergy* Reader of the same Time,
and Rank, and Mind, and in like Con-
dition with the Epistler. Grace, &c.
and Recovery, and Profit by the en-
suing Tract.

My poor and dear Brother,

DO not expect (I humbly
beseech thee) the High
and Glorious Titles of Compa-
nion in Tribulation, and in
the patience of JESUS, &c.

I could most willingly (if I thought that I could truly) give thee them; knowing, that what lustre I cast upon thee, would by reflex light upon myself. But my mouth is stopped: Let God be true, and the Justice of God be Justified.

1. The reading of those piercing Scriptures, 1 Sam. 2, & 3, Chapters. Jer. 23. Ezek. 3. & 33. Hos. 4. Mal. 2.

2. The view of this ensuing Tract; which (me-thinks) is not a Book of 37 Chapters, but a Bill of 7 times 37 Indictments against thee and me: a strange Speculum Sacerdotale; in its
dis-

discovery, something resembling
the secret of the holy Urim :
As if this good Bezaleel had in-
vented a living, pure looking-
Glass, in most exact proportions
of Beautie, that should both pre-
sent it self as a Bodie of unble-
mished perfections, and shew all
the beholders deformities at once :
that should shew thee both Aa-
ron in the Holie of Holies, be-
fore the Mercie-Seat, in all his
pure Ornaments: and Hophni or
Phineas, ravening for their Fees
of Flesh, and wallowing in their
lust at the door of the Taber-
nacle.

3. The reflecting on common

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Conversation in the day of our
prosperitie, and the paralleling
the Book of mine own Conscience
with the Authors Book (in both
which I find my self (not to say
Thee) written, highly defective in
every Dutie the good man com-
mends, and not a little peccant in
every particular taxed by him.)
These three have convinced, and
even enforced me to confess, that
I am sure mine (and I fear, thy)
sufferings are not the meer suf-
ferings of pure and perfect
Martyrs, but of Grievous
Transgressors. Not only under
the rods of Gods just judgment,
but the scorpions of his heavy
dis-

displeasure, fierce wrath, and
sore Indignation. Not only
from the smaking of Gods
jealousie, or the sparks of
his Anger, but the flames
of his furnace, (heat se-
ven times more than ever,) yea,
even from the Furiousness
of the wrath of God. Psal.
78.50.

Gods sinking the Gates,
his destroying the Walls, his
slighting the strong holds of
Zion; his polluting the King-
dom, his swallowing the Pa-
laces, his cutting off the Horn
of Israel: Gods hating our Feasts,
his abominating our Sabbaths, his
loath-

loathing our solemnities, (Esa.
1.) Gods forgetting his Foot-
stool, his abhorring his Sanctua-
rie, his casting off his Altar, are
(to me) signs that the glorie of
God is departed to the Moun-
tain, (Ezek. 11. 23.) That God
bath in the indignation of his
anger despised the King and the
Priest, (Lam. 2.)

It must be acknowledged sure!
that the hand of God hath gone
out against us, more than against
others of our Rank at other
times; at least, that God hath not
restrained violence against us,
so as he did that against those of
our Profession in the days of old.

The

The portion of the Egyptian Priests (that served the Ox, the Ape, and the Onion) escaped sale in time of the Famine. *Learned JUNIUS (in his Academia, Chap. 4.) says, that the PHILISTINES spared the Schools of the PROPHETS in their Wars with Israel; and that the Phœnicians, Caldeans, and Indians, were tender over such places: Thus then did GOD restrain the spirits of Princes: yet that God (who in his own Law, (Lev. 25. 32.) gave the Levites a special privilege of redeeming Lands (sold by themselves)*

at any time , when other Tribes were limited to a set Time) hath not stayed the madness of the people against us, but that our portions are sold unto others, without Redemption.

○ We must acknowledge, that Gods word hath taken hold of us, (Zech. 1. 5.) That the Lord hath devised a device against us, hath watched upon the evil; and brought it upon us; For, under the whole heaven hath not been done, as hath been done upon Jerusalem, (Dan. 9. 14.)

Let us not flatter our selves presumptuously ! The punishment

ment answers the sin, as the
wax the seal, and as the Mould
owns the Figure: and let us
own both. It is very dange-
rous to bless our selves too bold-
ly; God has cursed our Bless-
ings, (Mal. 2. 2.) And that he
may bless to us our very Curses;
Let us take with us words and
say, To the Lord our God belong
mercies and forgivenesses, and
multiplied pardons; to us shame
and confusion, as at this day. The
most compendious way to get
what belongs to God, is to take
to our selves what belongs to
us. If we would judge our
selves, and every man knowing
I 5 the

the plague of his own heart, lay
God's Dealing to heart; and ac-
cepting of our punishment, give
glory to God, and humble our
selves under his mighty hand;
then shall God exalt us, and ac-
cept us, and take away our re-
proach.

If we shall confess our sins,
that like Simeon and Levi, we
have been Brethren in evil, have
broken the Covenant of Levi,
have done violence to, and been
partial in, the law, have made
our selves vile, and therefore are
justly, by God, made contemptible
and base before the people, (Mal.
2.) If we shall confess that we
neither

neither understood nor valued
our High and Holie Calling as
Christians, much less as Ministers
of Christ; That we did not thrive
kindly, when Providence had
planted and watered us in those
Horns of Oyl, the two Uni-
versities; or that when it had re-
moved us into Countrey Cures,
we did not fructifie (as this Book
will shew) in any proportion to
his encouragements, and there-
fore are justly cashiered out of
his service, and stript of his Re-
wards: God is faithful and just
to forgive us: For (Job 33. 27.)
He looks upon men; if any say, I
have sinned, I have perverted
that

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that which was right, and it profited me not; he will deliver his soul from the pit, his life shall see the light.

And now, let none think, that this Confession will give advantage to the Adversaries. They may take, where none is given: They may say, Let the Lord be glorified: By their own confession, we offend not, though we devour them, because they have sinned against the Lord, the habitation of Justice, (Jer. 50. 7.) But they will find at last, That to forsake the Levite is a sin; That it is a bitter thing to Help forward

ward affliction, when God
is but a little displeased:
That Jerusalem will be a cup
of trembling, and a burden-
some stone to every one that
cries but, Down with it.
Wo to thee, O Assur, the
Rod of Gods anger; the staff
in thine hand is Gods Indig-
nation. Thou, Lord, hast
ordained him for judgment, and
established him for correction;
Even for our correction, to
purifie us sons of Levi from
our dross; (Howbeit, he meaneth
not so) and by his hand, who pu-
nisseth us not only for that which
is sin, to put on us Martyrs
Robes;

Robes; by that Contrivance both
Chastning and Covering our sins;
As the Persians use their No-
bles, beating their Cloathes, and
saving their Persons,

There can be no credit lost by
giving glory to God: Did Achan
lose any thing by confessing that
God had found him out, and his
Garment, and his Wedg? Hath
not Adonibezek got a Fame
of Ingenuitie, for acknow-
ledging Gods Art of Justi-
cing, in that most exact way
of Counter-passion or Reta-
liation? which is so frequent in
these times, though it is not con-
sidered. What lost Luther by con-
fessing

essing his personal defects as to
God, (Though he yielded not a
jot in his Cause, as to men ?)
What Enemy ever upbraided that
to him? or this to the ingenuous
learned Cajetan ? his humble
and seasonable Confession upon
lasting record in his Comments on
the 13. verse of the 5. chap. of
S. Matthew's Gospel: Ye are the
salt--if the salt have lost, &c ?
The French Army had ta-
ken Rome, when he was about
that Text, and offered great a-
buse to the Clergie there. Which
he Christianly resenting, inserts
this passage; " We Prelates of
the Church of Rome, do at
" this

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“ this time find this truth re-
“ rified on us , in a special
“ measure ; Being by the just
“ judgement of God become a
“ spoil, and a Prey, and Cap-
“ tives ; not to Infidels, but to
“ Christians ; because we, who
“ were chosen to be the Salt
“ of the Earth , *Evangelis-*
“ *mus* , were become light
“ persons , and unfavou-
“ ry , good for nothing but
“ outward Ceremonies , and
“ *Externa Bona* , the Re-
“ venues *Temporal*. Hence
“ it is, that both We, and
“ this City be trodden under
“ foot this sixth of May ,
“ 1527.

“ 1527. *And that Excellent*
CHARLES the Fifth is Ho-
nourable for no one thing more,
than for acknowledging the Hand
of God upon him, both at that
pinch which made him pant out,
Jam me ab omnibus desertum
video: And upon a lesser occasion
than that, namely, when his Do-
mesticks had left him all alone
late at night, and he would needs
bold the Candle to SELDIUS,
(shewing him the way down the
stairs, and up to God) he said;
Thine eyes have seen me
environed with great Ar-
mies; now thou seest me
abandoned of mine ordinary
Ser-

Servants. *I acknowledge this change to come from him with whom is no shadow of change, From the mighty Hand of God, and I will by no means withstand it.*

And it is reported, That the Scottish Presbyters, sensible of God's hand upon them, are at this time making their Addresses to God, by Confession of their sins respectively; God grant that (both we and) they may do it right. Though I shall still strive with them about the justice of the First Cause; yet about the justness of our persons will I not strive with them, nor about any other

other matter, save only who shall
 confess themselves greater sinners
 to God. I have omitted David,
 (Psal. 51.) and Ezra, and Ne-
 hemiah, and Daniel (in their
 9. Chap.) and cited only these to
 confirm myself (and thee, Bro-
 ther) in this duty of giving Glo-
 ry to God in this manner, Et
 confiteantur Tibi omnes po-
 puli : Even so, True and righte-
 ous are thy judgments in all the
 world, O Lord God Almighty ;
 yea, merciful are they, and far
 below our deservings.

I hope no man will think,
 though I speak thus, that I give
 him leave to construe my words

Ma-

Mathematically, as if there was not an atome, or hair of a good man, or man of God in our Church. There were divers primitive (and are at this day, Blessed be God, The Lord make them 1000 times more than they are,) Holy and Heavenly souls, Vessels chosen and fitted for the service of the Sanctuarie. I shall be bold to instance in Three, who died in peace; few considering (some did) that they were taken away from the evil to come, lest their eyes should see- (what their spirits foresaw) what is come on us, on whom the days, not of visitation only, but of vengeance,

geance, even the ends of the world
are come.

The first of these was Thomas
Jackson, D. D. late President of
Corpus Christi Colledge in Ox-
ford, and sometime Vicar of St.
Nicholas Church in Newcastle
upon Tyne; two places that must
give account to God for the good
they had or might have had by
that Man; as all Scholars must
for his neglected Works.

The second was Mr. Nicho-
las Ferrer of little Gidding
in Huntingdonshire, some-
times Fellow-Commoner and
Fellow of Clare-Hall in Cam-
bridge.

The

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The third was the Author of this Book, Mr. GEORGE HERBERT, Fellow of Trinitie College, Orator of the Universitie of Cambridge, and Rector of Bemerton in Wiltshire. All three Holy in their lives, eminent in their gifts, signal Protestants for their Religion, painful in their several Stations, precious in their deaths, and sweet in their memories.

First, I will give thee a brief of some confrontments common to them all, and then some of their, at least this Author's, proper excellencies apart.

1. They all had that inseparable

able Lot and Sign of Christ
and Christians (*Iſa. 8. 18.*
Heb. 2. 13. Luke 2. 34.) To be
ſigns of Contradiſtion (or ſpo-
ken Againſt) men wondred at,
and rated by the world. Doctor
Jackson in two particulars ſuf-
fered much. 1. He had like to have
been ſore ſpent by the Parlia-
ment in the Year, 1628. for Te-
nets in Divinitie, I cannot ſay ſo
far driven by him, as by ſome men
now they are with great Applauſe.
His approach to Unitie was very
near. Grant me, ſaith he, but
theſe 2 things, That God has a
true freedom in doing good,
and man a true freedom in
doing

doing evil; there needs be no other Controversie betwixt the Opposites in point of Providence and Predestination. (See his Epist. Dedicat. to his 6. Book.) 2. He had an Adversarie in England who writ a Book against him, with a Title not so kindly as might have been devised. It was this; A Discoverie of Dr. Jackson's follies; which he bound as an Ornament upon him, (as Job says:) that is, never answered, but in the language of the Lamb dumb before the Shearer, silence and sufferance. And he had one in Scotland who also girded at him, without cause or answer.

And

*And for Mr. Ferrer, he was
so exercised with contradictions,
as no man that lived so private
as he desired to do, could possibly
be more. I have heard him say,
valuing (not resenting his own)
sufferings in this kind, That to
fry a Faggot, was not more
martyrdom than continual
obloquie. He was torn asunder
as with mad horses, or crushed
betwixt the upper and under
milstone of contrary reports; that
he was a Papist, and that he was
a Puritan. What is, if this be not
to be sawn asunder as Esay, flo-
ned as Jeremy, made a Drum,
or Tympanized, as other Saints*
K of

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of God were? and after his death, when by Injunction (which he laid upon his friends when he lay on his death-bed) A great Compagnie of Comedies, Tragedies, Love-Hymns, Heroical Poems, &c. were burnt upon his grave, as utter Enemies to Christian Principles and practices (that was his brand) some poor people said, He was a Conjuror.

And for our Author (The sweet singer of the Temple) though he was one of the most prudent and accomplish'd men of his time, I have heard sober men censure him as a man that did not manage his brave parts

to his best advantage and preferment, but lost himself in an humble way ; That was the phrase, I well remember it.

The second thing wherein all Three agreed, was a singular sinceritie in Imbracing, and transcendent Dexteritie in Defending the Protestant Religion established in the Church of England. I speak it in the presence of God, I have not read so heartie, vigorous a Champion against Rome (amongst our Writers of his Rank) so convincing and demonstrative, as Dr. Jackson is. I bless GOD for the confirmation which he hath given me in the Christian

Religion against the Atheist, Jew, and Socinian ; and in the Protestant, against Rome. As also, by what I have seen in Manuscript of Mr. Ferrar's, and heard by relation of his Travels over the Western parts of Christendom ; in which, his exquisite carriage, his rare parts and abilities of understanding and Languages, his Morals more perfect than the best, did tempt the Adversaries to tempt him, and mark him for a prize, if they could compass him. And opportunitie they had to do this, in a sickness that seized on him at Padua, where mightie care was had by Physicians and others

to recover his bodily health, with design to infect his soul. But neither did their Physick nor poyson work any change in his Religion, but rather inflamed him with an holyzeal to revenge their charitie, by transplanting their wast & misplaced zeal, (as they were all three admirable in separating from the vile, what was precious in every sect or person under heaven) to adorn our Protestant Religion, by a right renouncing the world, with all its profits and honours, in a true crucifying the flesh, with all its pleasures, by continued Temperance, Fasting, and Watching unto Prayers. In all which

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exercifes, as he far out-went the choicest of their retired men, so did he far undervalue these deeds, rating them much below such prices as they set upon them. Upon this design he help'd to put out Lessius; and to stir up us Ministers to be painful in that excellent labour of the Lord, Catechizing, feeding the Lambs of Christ; He translated a piece of Lud. Carbo; wherein Carbo confesseth, that the Hereticks (i. e. Protestants) had got much advantage by Catechizing: But the Authority at Cambridge suffered not that Egyptian Jewel to be publish'd.

And

And he that reads Mr. Herbert's Poems attendingly, shall find, not only the excellencies of Scripture Divinitie, and choice passages of the Fathers bound up in Meetre; but the Doctrine of Rome also finely and strongly confuted; as in the Poems, To Saints and Angels, pag. 69. The British Church, pag. 102. Church Militant, &c.

Thus stood they in aspect to Rome and her children on the left hand. As for our Brethren that erred on the right hand, (Dr. Jackson speaks for himself) and Mr. F. though be ever honoured their persons (that were

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pious and learned) and always spoke of them with much Christian respect, yet would he bewail their mistakes, which (like mists) led them in some points back again to those errors of Rome which they had forsaken. To instance in one, He that says, preaching in the Pulpit is absolutely necessary to salvation; falls into two Romish Errors. 1. That the Scripture is too dark. 2. That it is unsufficient to save a man. And perhaps a 3d. advancing the man of Rome, more than they intend him, I am sure. But the chief aim of Mr. F. and this Author, was to win those that disliked our Liturgie, Catechism,

chism, &c. by the constant, Reverent, and Holy use of them: Which surely had we all imitated, having first imprinted the virtue of these prayers in our own hearts, and then studied with passionate & affectionate celebration, (for voice, gesture, &c.) as in God's presence, to imprint them in the minds of the people, (as this Book teaches) our prayers had been generally as well beloved as they were scorned. And for my part, I am apt to think, That our prayers stood so long, was a favour by God granted us at the prayers of these men, (who prayed for these

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prayers as well as in them:) and that they fell so soon, was a punishment of our negligence, (and other sins) who had not taught even those that liked them well, to use them aright; but that the good old woman would absolve, though not so loud, yet as confidently as the *Minister himself*.

Lastly, The blessed Three in One did make these three men agree in one point more. That one Spirit, which divides to every man gifts as he pleases, seems to me to have dropt upon these three Elect Vessels, all of them,

them, some unction or tincture of
the Spirit of Propheſie. Shall I
ſay, I hope, or fear, Mr. Herbert's
lines pag. 190. ſhould be ve-
rified?

Religion ſtands on Tiptoe in our Land,
Ready to paſs to the *American* Strand.
When height of malice and prodigious luſts;
Impudent ſinnings, Witchcrafts & diſtruſts;
(The marks of Future Bane) ſhall fill our cup
Unto the Brim, and make our meaſure up;
When *Scin* ſhall ſwallow *Tiber*, & the *Thames*
By letting in them both, pollutes her ſtreams:
When *Italy* of us ſhall have her will,
And all her Kalendar of ſins fulfil; (yeer,
Whereby one may foretel what ſins next
Shall both in *France* and *England* Domineer;
Then ſhall Religion to *America* flee;
They have their times of Goſpel, even as we,
My God, thou doſt prepare for them a way;
By carrying firſt their Gold from them away;
For Gold and Grace did never yet agree,
Religion ſwayes ſides with poverty.
We think we rob them, but we think amiſs;
We are more poor, & they more rich by this.
Thou wilt revēge their quarrel, making Grace
To pay our debts, & leave our Ancient place
To go to them while that which now their
But ſēds to us, ſhal be our deſolation. (Nation

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I pray God he may prove a true Prophet for poor America, not against poor England. Ride on Most Mighty Jesu, because of the word of Truth ! Thy Gospel is a light big enough for them and us. But leave us not : The people of thine holiness have possessed it but a little while, (Isa. 63. 15, &c.)

When some Farmers near the place where Mr. Ferrar lived, somewhat before these times, desired longer Leases to be made them, he intimated, that seven years would be long enough, troublous times were coming, they might thank God if they enjoyed them so long in peace.

But

But considering the accustomed modestie of Dr. Jackson in speaking of things not certain, I much admire that strange Appendix to his Sermons, (partly delivered before the King, about the Signs of the Times, printed in the year 1637:) touching the great Tempest of Wind which fell out upon the Eve of the fifth of November, 1636. He was much astonished at it, and what apprehension he had of it, appears by these words of his: This mighty wind was more than a sign of the Time, Tempus ipsum admonebat, The very time it self was a Sign, and interprets this
Mes-

Messenger's voice, better than a Linguist, as well, as the Prophets (were any now) could do. *Both wind and time teach us that truth often mentioned in these Meditations. Thus much the Reader may understand,* That though we of this Kingdom were in firm League with all the Nations of the earth, yet it is still in God's power, we may fear in his purpose, to plague this Kingdom by his own immediate hand, by this Messenger, or by like Tempests, more grievously than he hath done at any time, by the Famine, Sword, or Pestilence,

to bury many living souls as well of superiour as inferiour Rank, in the ruines of their stately Houses or meaner Cottages, &c.

And what shall be thought of that which fell from his Pen in his Epistle Dedicatory of his B. of Attributes, written Novemb. 20. 1627. and Printed 1628. in these words, or more? If any maintain, That all things were so decreed by God before the Creation, that nothing since could have fallen out otherwise than it hath done: That nothing can be amended that is amiss: I desire
leave

leave to oppugn his opinion, not only as an Errour, but as an Ignorance, involving enmity to the sweet Providence of God ; as a fore-runner of ruin to flourishing States and Kingdoms, where it grows common, or comes to full height.

Was this a conjecture of Prudence? or a censure of the Physical influence, or of the meritorious effect of these Tenets? Or rather, a Prediction of an Event? Let the Reader judge.

In these they did agree: The sequel will shew wherein they differed.

This

Mr. G. HERBERT, &c.

This Author Mr. G. HERBERT, was extracted out of a Generous, Noble, and Ancient Family : His Father was RICHARD HERBERT of Blache-Hall, in Mountgomery Esq; descended from the Great Sir RICHARD HERBERT in Edward the Fourth's time ; and so his Relation to the Noble Family of that Name, well known. His Mother was Daughter of Sir Richard Newport of Arcoth, who doubtless was a pious daughter, she was so good and godly a mother ; She had ten children (Job's number, and Job's distinction) seven sons ;

Of the Life of

sons; for whose education she went
and dwelt in the Universitie, to
recompence the loss of their Fa-
ther, by giving them two Mothers.
And this great care of hers, this
good son of hers studied to im-
prove and requite, as is seen in
those many Latin and Greek
Verses, the Obsequious Parentalia,
be made and printed in her me-
mory; which though they be good,
very good, yet (to speak freely e-
ven of this man I so much ho-
nour) they be dull or dead in
comparison of his Temple Po-
ems. And no marvel; To write
those, he made his Ink with wa-
ter of Helicon, but these Inspi-
rati-

rations prophetical were distilled from above : In those, are weak motions of Nature; In these, Raptures of Grace. In those, he writ Flesh and Blood: a frail earthly Woman, though a MOTHER ; but in these he praised his Heavenly FATHER, the God of Men and Angels, and the Lord Jesus Christ His Master ; For so (to quicken himself in Duties, and to cut off all depending on man, whose breath is in his Nostrils) he used ordinarily to call our Saviour.

I forget not where I left him : He did thrive so well there, that he was first chosen Fellow of the Col-

Of the Life of

College, and afterward Orator
of the Universitie. The Memo-
rials of him left in the Orators
Book, shew how he discharged the
Place : and himself intimates
(Church, pa. 39.) That where-
as his Birth and Spirit prompted
him to Martial Atchievements,
The way that takes the Town;
and not to sit simpering over a
Book; God did often melt his
spirit, and entice him with A-
cademick Honour, to be con-
tent to wear, and wrap him-
self up in a Gown, so long, till
he durst not put it off, nor
retire to any other calling.
However, probably he might, I
have

have heard (as other Orators)
have had a Secretarie of States
place.

But the good man, like a genu-
ine son of Levi (I had like to have
said Melchisedeck) balked all
secular ways, saw neither Father,
nor mother, child nor Brother,
birth nor friends (save in Christ
Jesus) chose the Lord for his
portion, and his service for em-
ployment. And he knew full
well what he did when he re-
ceived Holy Orders, as appears
by every page in this Book, and
by the Poems call'd Priest-
hood, and Aaron : And by his
unparallel'd vigilancie which he
used

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used over his Parish, which made him (says that modest Author of the Epistle before his Poems, N. F. who knew him well) A Peer to the primitive SAINTS, and more than a pattern to his own age.

Besides his Parsonage, he had also a Prebend in the Church of Lincoln; which I think (because he lived far from, and so could not attend the dutie of that place) he would fain have resigned to Mr. Ferrar, and often earnestly sued to him to discharge him of it; but Mr. Ferrar wholly refused, and diverted or directed his charitie (as I take it) to the re-edifying

ffing of the ruined Church of Leighton, where the Corps of the Prebend lay. So that the Church of England owes to him (besides what good may come by this Book, towards the repair of us Churchmen in point of morals) the reparation of a CHURCH-MATERIAL, and erection of that costly piece of Mosaick or Solomonick work, the Temple; which flourishes and stands inviolate, when our other Magnificences are desolate and despised.

These things I have said are high; but yet there is one thing which I admire above all the rest. The right managing of the
Fra-

Of the Life of

Fraternal Duty of reproof, is one of the most difficult Offices of Christian Prudence. O Lord! what is then the Ministerial? To do it as we should, is likely to anger a whole world of Wasps, to set fire on the earth. This, I have conjectured, was that which made many Holy men leave the World, and live in Wildernesses; which, by the way, was not counted by the Ancients, an act of Perfection, but of Cowardise and poor-Spiritredness: of Flight to shade and shelter, not of Fight in dust and blood, and heat of the day. This Authour had not only got the Courage to do this, but the Art of doing this aright. There

There came not a man in his way (be he of what Rank he would) That spoke awry (in order to God) but he wip'd his mouth with a modest, grave and Christian reproof: *This was Heroical; Adequate to that Royal Law, Thou shalt in any case reprove thy Brother, and not suffer sin upon him. And that he did this, I have heard from true Reporters, and thou maist see he had learned it himself; else, he never had taught it us, as he does in divers passages of this Book.*

His singular Dexterity in
L *sweet.*

sweetning this Art, thou maist see in the Garb and Phrase of his writing. Like a wise Master-builder, he has fetch't about a form of Speech, transferred it in a Figure, as if he was all the while learning from another man's mouth or pen, and not teaching any. And whereas we all of us deserved the sharpness of Reproof, (ἐπειγὼν δαλόμενος) He saith, He does this, and he does that; whereas, poor men, we did no such thing. This Dart of his thus d'pp'd, pierces the soul.

There is another thing (some will

will call it a Paradox) which I learned from Him (and Mr. Ferrar) in the Managerie of their most cordial and Christian Friendship. That this may be maintained in vigour and height without the Ceremonies of Visits and Complements; yea, without any Trade of secular courtesies, meerly in order to spiritual Edification of one another in love. I know they loved each other most entirely, and their very souls cleaved together most intimately, and drove a large stock of Christian intelligence together long before their deaths: yet saw they not

each other in many years;
I think scarce ever, but as
Members of one Universitie,
in their whole lives.

There is one thing more
may be learn'd from these
Two (I may say, these Three)
also: Namely, That Chri-
stian Charitie will keep
Unitie of souls, amidst
great differences of Gifts
and Opinions. There was
variation considerable in their
Indowments: Doctor Jackson
had in his youth (as if he
then had understood Gods cal-
ling) laid his grounds care-
fully in Arithmetick, Gram-
mar,

mar, Philologie, Geometrie, Rhetorick, Logick, Philosophie, Oriental Languages, Histories, &c. (yea, he had Insight in Heraldrie and Hieroglyphicks) he made all these serve either as Rubbish under the Foundation, or as Drudges and Day-labourers to Theologie. He was copious and definitive in Controversies of all sorts. Mr. Ferrar was Master of the Western Tongues; yet cared he not for Criticisms and Curiosities. He was also very modest in points of Controversie, and would scarce venture to Opine, even in the points

wherein the world censured him
possessed. Our Author was of
a middle Temper betwixt, or a
Compound of both these ; yet
having rather more of Master
Ferrar in him : And to what
he had of him, he added the
Art of Divine Poësie, and
other polite Learning, which
so commended him to persons
most Eminent in their time,
that Doctor Donne inscribed to
him a paper of Latin Verses in
print ; and the Lord Bacon,
having translated some Psalms
into English meetre, sent them
with a Dedication prefixed, To
his very Good Friend, Ma-
ster

ster GEORGE HERBERT,
 thinking that he had kept a
 true decorum in abusing one so
 fit for the Argument, in respect
 of Divinitie and Poesie (the
 one as the matter, the other as
 the Stile) that a better choice
 he could not make.

In sum, to distinguish them
 by better Resemblances out of
 the Old and New Testament,
 and antiquitie : me thinks,
 Doctor J. has somewhat like
 the spirit of Jeremie, Saint
 James, and Salvian. Ma-
 ster Herbert, like David,
 and other Psalm-men; Saint
 John, and Prudentius. Ma-

Of the Life of

ster F. like Esay, Saint Luke, and Saint Chrysostome ; yet in this diversitie, had they such an Harmonie of souls as was admirable. For instance , In one who differ'd in some points from them all, yet in him they so agreed all, as that Master F. out of a great liking of the man, translated him into English, Master Herbert Com-mented on him, and commend-ed him to use ; And Doctor J. allowed him for the Press, It was Valdesso's 110 Considerations.

It would swell this Preface too much, to set down the several excel-

excellencies of our Authour : His conscientious expence of Time, which he even measured by the pulse, that native watch God has set in every of us. His eminent Temperance, and Frugalitie (the two best Purveyors for his Liberalitie and Benificence) his private Fastings, his mortification of the bodie, his extemporary exercises thereof, at the sight or visit of a Charnel House, where every Bone, before the day rises up in judgement against fleshy lust and pride ; at the stroke of a passing Bell, when ancient Charitie used (said

L 5

be)

Of the Life of

he) to run to Church, and assist the dying Christian with prayers and tears (for sure that was the ground of that custom;) and at all occasions he could lay hold of possibly, which he sought with the same diligence that others shun and shifft them. Besides his careful (not scrupulous) observation of appointed Fasts, Lents, and Embers : The neglect and defect of this last, he said, had such influx on the children which the Fathers of the Church did beget at such times, as malignant Stars are said to have over natural Productions; Children

dren of such Parents, as be
Fasting and Prayers, being
like Isaak, and Jacob, and
Samuel; most likely to become
Children of the Promise, Wras-
tlers with God, and fittest to
wear a linnen Ephod. And
with this Fasting he imp'd his
prayers both private and pub-
lick: His private must be left
to God, who saw and heard
them in secret; his publick
were the Morning and Even-
ing Sacrifice of the Church
Liturgie, which he used with
conscientious Devotion, not of
Custom, but serious Judgment;
Knowing; 1. That the So-
phism

Of the Life of

phism used to make people hate them, was a solid reason to make men of understanding love them; Namely, because taken out of the Mass-Book; Taken out, but as gold from dross, the precious from the vile. The wise Reformers knew Rome would cry, Schism, Schism, and therefore they kept all they could lawfully keep, being loth to give offence; as our blessed Saviour, being loth to offend the Jews at the great Reformation, kept divers old Elements, and made them new Sacraments and Services. As their frequent Washings be turned
ed

ed into one Baptism ; some service of the Passover, into the Lord's Supper. 2. That the homeliness and courseness, which also was objected, was a great commendation. The Lambs, the poor of the Flock, are forty for one grounded Christian : proportionable must be the care of the Church to provide milk ; that is, plain and easie nourishment for them : and so had our Church done, hoping that stronger Christians, as they abounded in Gifts, so they had such store of the Grace of Charity, as for their weak Brethren's sakes to be content therewith.

He

Of the Life of

He thought also that a set Liturgie was of great use in respect of those without, whether erring Christians, or unbelieving men. That when we had used our best Arguments against their Errors or Unbelief, we might shew them a Form wherein we did, and desired they would serve Almighty God with us: That we might be able to say, This is our Church; here we would land you. Thus we believe, see the Creed. Thus we Pray, Baptize, Catechize, celebrate the Eucharist, Marry, Bury, Intreat the sick, &c. These,

These, besides Unitie, and other necessary benefits, be thought grounds sufficient to bear him out in this practice: wherein he ended his life, calling for the Church-Prayers a while before his death, saying, None to them, None to them; at once both commending them, and his soul to God in them, immediately before his dissolution, as some Martyrs did, Mr. Hullier by name, Vicar of Babram, burnt to death in Cambridge; who having the Common-Prayer-Book in his hand, instead of a Censor,

Of the Life of

Censor, and using the prayers as incense, offered up himself as a whole Burnt Sacrifice to God; with whom the very Book it self suffered Martyrdom, when fallen out of his consumed bands, it was by the Executioners thrown into the Fire, and burnt as an Heretical Book.

He was moreover so great a Lover of Church-Musick, That he usually called it Heaven upon earth, and attended it a few days before his death. But above all, his chief delight was in the Holy Scripture, One Leaf whereof he
pro-

professed he would not part with, though he might have the whole World in exchange. That was his Wisdom, his Comfort, his Joy; out of that he took his Motto; **LESS THAN THE LEAST OF ALL GOD'S MERCIES.** In that he found the substance, Christ; and in Christ, Remission of sins, yea, in his blood he placed the goodness of his good works. It is a good Work, (said he of Building a Church) if it be sprinkled with the Blood of Christ.

This high esteem of the Word of Life, as it wrought in himself,

a

a wondrous expression of high
Reverence, when ever he ei-
ther read it himself, or heard
others read it, so it made
him equally wonder, that
those which pretended such
extraordinary love to Christ
Jesus, as many did, could
possibly give such leave and
libertie to themselves, as to
bear that word (that shall
judge us at the last day)
without any the least ex-
pression of that Holy Fear
and Trembling, which they
ought to charge upon their
souls in private, and in pub-
lick, to imprint upon others.

Thus

Thus have I with my foul
hands soiled this, and the
other fair pieces; and worn
out thy patience, C. Reader,
yet have I not so much as
with one dast of a Pensil,
offered to describe that person
of his, which afforded so un-
usual a Contemperation of E-
legancies, and Sett of Rari-
ties to the Beholder; nor
said I any thing of his Per-
sonal Relation, as an Hus-
band, to a loving and vir-
tuous Lady; as a Kinsman,
Master, &c. yet will I not con-
ceal his Spiritual love and
care of Servants: Teaching
Masters

*Masters this dutie, To allow
their Servants daily, time,
wherein to pray privately, and
to enjoin them to do it: hold-
ing this for true generally,
That publick Prayer alone
to such persons, is no Pray-
er at all.*

*I have given thee only these
lineaments of his mind, and
thou maist fully serve thy self of
this Book, in what virtue of his
thy soul longeth after. His pra-
ctice it was, and His Character
it is, His as Author, and His as
Object: yet, Lo, the humilitie of
this gracious man! He had small
esteem of this Book, and but very
little*

little of his Poems. Though God
had magnified him with extraor-
dinary Gifts, yet said he, God has
broken into my Studie, and
taken off my Chariot Wheels.
I have nothing worthy of
God And yet this lowliness in his
own eyes, doth more advance their
worth, and his vertues.

I have done, when I have be-
sought the R. Fathers, some Ca-
thedral, Ecclesiastical, and Aca-
demical men, (which Ranks the
modest Author meddles not with)
to draw Ideas for their several
Orders respectively. (Why should
Papists (as Timpus) be more
careful or painful in this kind,
than

than we ?) If it do no other good, yet will it help on in the way of Repentance, by discovery of former mistakes or neglects; which is the greatest, if not the only Good that can now probably be hoped for, out of this Tract: which being writ nigh 20 years since, will be less subject to misconstruction. The Good Lord prosper it according to the pious intent of the Author, and hearty wishes of the Prefacer; who confesses himself unworthy, To carry out the Dung of Gods Sacrifices.

FINIS.

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The first of these is the
art of writing. This is a
very important art, and
one which is often neglected.
It is the foundation of all
other arts, and without it
no man can be a scholar
or a statesman. The art of
writing is not only a means
of communication, but it is
also a means of self-expression.
It is the way in which we
record our thoughts and
feelings, and it is the way
in which we share our
ideas with others. The art of
writing is a skill which can
be learned, and it is a skill
which is essential for all
who wish to be successful
in any of the arts or
sciences.

A Catalogue of some Books
Printed for, and Sold by Ben-
jamin Tooke, at the Ship in St.
Pauls Church-yard.

Etymologicon Linguae Anglicanae, seu explicatio vocum Anglicarum Etymologica ex propriis fontibus. Scil. ex Linguis 1. 2. 3. Anglo-Saxonica, Runica, Franco-Theotisca, Danica-recent. Belg. Teuton. - recent. Cambro-Britan. Franco Gal. Italica, Hispan. Latina, Graeca. Omnia Alphabetico ordine in 5. distinctas Classes Digesta, Auth. Steph. Skinner M.D. Folio.

Casp. Bauhini Theatri Botanici Liber primus. fol.

Athan. Kircheri China Illustrata. fol.

Compt. Carletoni Philosophia Universa. fol.

Aria Montani Biblia Interlinearia. fol.

Thorndicius de Ratione ac Jure Finiendi Controversias Ecclesie. fol.

Bishop Sanderson's Sermons. fol.

Theologia Veterum : or the Sum of Christian Theology, Positive, Polemical, and Philological ; contained in the Apostles Creed, or reducible to it ; according to the tendencies of the Ancients, both Greeks and Latines. By P. Heylin D.D. fol.

Mr. Anthony Farindon's Sermons compleat. 3 Vol. fol.

Bentivolio and Urania in 6 Books. By Nathaniel Ingelo D. D. The third Edition, with some Amendments. fol.

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The History and Vindication of the Loyal Formulary or Irish Remonstrance. By P.W. fol.

Jacob Usserius de Primordiis Ecclesiarum Britannicarum. 4°.

Hore

Hora Hebraica & Talmudica
in Evangelio S. Johannis. Auth.
Johan. Lightfoot. 4°.

The Controversial Letters, or
the Grand Controversie concerning
the pretended Authority of Popes,
and the true Sovereign of Kings
in their respective Kingdoms. 4°.

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 Lond. by the L. Bishop of Downe
and Connor. 4°.

An English Inquisition for a He-
retick: a Visitation Sermon by
R. Neville. 4°.

A Representation of the State
of Christianity in England, and
of its decay and danger from Se-
ctaries as well as Papists. 4°.

Some few Questions concerning
the Oath of Allegiance proposed by a
Catholick Gentleman, in a Letter
to a Person of Honour. 4°.

Miles Christianus; a Sermon
preached to the Artillery-Company,
 Octob. 16. 1673. at St. Michaels
in Cornhill. By Ch. Mason D.D.
4°.

*A Brief Account of some Tra-
vails in Hungaria, Servia, Bul-
garia, Macedonia, Thessaly,
Austria, Styria, Carinthia, Car-
niola and Friuli: As also some
Observations on the Gold, silver,
Copper, Quick-silver Mines, Baths,
and Mineral Waters in those
parts: With the Figures of some
Habits and Remarkable Places.
By Edward Brown M.D. 4°.*

*Thomæ Hobbes Opera omnia.
4°. 2 Vol.*

——— *Leviathan Separatim.*

4°.

Hesychii Lexicon. 4°.

*Christoph. Merret M.D. Pi-
nax rerum naturalium Britan.*

8°.

*Some Considerations of pre-
sent Concernment; how far the
Romanists may be trusted by
Princes of another persuasion,
relating to the design of the Con-
troversial Letters, and some o-
ther Discourses lately published by
that*

that party of them, who have
concerned them in this Subject.

8°.

A Letter of Advice to a young
Gentleman leaving the Univer-
sity, concerning his Behaviour
and Conversation in the World.
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fully rendred into English. 8°.

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Susception of Holy Orders. II. For
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talogue inserted of the Christian
Writers, and Genuine Works
that are extant of the first 3 Cen-
turies. By Henry Dodwell M.A.

8°.

A Sermon preached at Christ-
Church, Dublin, before the Lord
Lieutenant and Council, July 5.

1674.

1674. with a Declaration made
in St. John's in Gathel; and a
Preface shewing the Reasons for
deserting the Communion of the
Roman Church, and embracing
that of the Church of England.
By Andrew Sall formerly of the
Society of Jesus, now Minister of
the Gospel. 8°.

Publick Devotion and the Com-
mon Service of the Church of
England justified and recommend-
ed to all honest and well meaning
(however prejudiced) Dissenters.
By a Lover of his Country and the
Protestant Religion.

*Elenchus Antiquitatum Albio-
nensium, Britannorum, Scotorum,
Danorum, Anglo-Saxonum, &c.
Origines & Gesta usque ad annum
449. quo Angli in Britanniam
immigrarunt; explicans, una cum
breui Regum Piſſicorum Chronico.
Per D. Langhorn. S.T.B. 8°.*

*Appendix ad Elenchum Anti-
quitatum Albionensium Res Saxo-*

*num & Suevorum vetustissimas,
aliaq; ad Historiæ Albionensis Il-
lustrationem spectantia exhibent.*

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*The French Gardiner, Instruct-
ing how to cultivate all sorts of
Fruit-trees, and Herbs for the
Garden; together with directions to
dry and conserve them in their na-
tural, translated out of French by
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ed the English Vineyard, vindica-
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a great deliverance at Sea. By W.
Johnson D. D. late Sub-Almoner
to his Majesty. 8°.*

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bularum Æsopiarum Libri 5. in
usum Scholarum Angliæ. 8°.*

*The English Rogue, d-scribed in
the*

*the Life of Meriton Latroon in
four parts. 8°.*

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in usum Scholæ Westmonast. 1.°.*

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and Affinity, described and deline-
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ptures, against the New Methodists.
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*Poems and Songs by Tho. Flat-
man. 8°.*

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*An Introduction to a Devout
Life: containing especially a pru-
dent Method for Spiritual Closet
Exercises, and Remedies against
the difficulties ordinarily occurring
in the conduct of a pious Life: Fit-
ted for the use of Protestants. 12°.*

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